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MINUTES

OF THE FIFTH ANNIVERSARY

OF THE

GREEN RIVER

Baptist Association,

Convened at

GREEN RIVER MEETING HOUSE,

RUTHERFORD COUNTY, N. C.,

AUGUST, 22d, 1845,

And days Following.

FRIDAY.—The Introductory Sermon was delivered agreeable to appointment, by Elder J. M. Webb, on Mat. 5 ch. 13, 14, vs. '*Ye are the salt of the earth,*' &c. Elder L. Johnson Prayed and the Association proceeded to business:

1. On motion, read and received letters from 23 churches, enrolled the Delegates' names, and minuted the accounts transmitted.

2. On motion, opened a door for the reception of Churches into our Union; Harmony Grove and Walls, two newly constituted, presented themselves by their Delegates, and were kindly received.

3. On motion, Elected Elder J. C. Grayson, Moderator, and Elder L. McCurry, Clerk.

4. On motion, appointed Elder J. M. Webb, T. B. Justice, Brother T. Davis, with the Moderator and Clerk, a Committee of arrangement, to whom all papers shall be referred.

5. On motion, adjourned till 10 o'clock to-morrow.

Prayer by J. Wilkie.

SATURDAY.—Met according to adjournment.

Prayer by the Moderator.

6. On motion, the roll was called.

7. The committee of arrangement reported and were discharged.

8. The Rules of decorum were read.

9. Called for corresponding Letters, and received corresponding messengers: (viz:) from the Broad River Association, a package of Minutes by her messenger, W. Hill; from the Tyger River, a letter and minutes by her messonger, J. G. Landrum; from the Catawba River, a letter and minutes by her messenger, Thos, Carlton; from the Salem, a letter and minutes by her messsengers, N. Mills, J. Holbert and J. Souther.

10. Invited ministering bretheren to a seat with us, wherupon, Dr: Wm. Johnston and Solomon McCall, from South Carolina, presented themselves and were cordially received.

11. Appointed S. G. Hamilton to write to the Broad River Aassociation; himself, J. M. Webb and Lewis McCurry, messsengers. J. M. Webb, to write to Tyger River; himself, S. G. Hamilton, T. B. Justice and T. Davis, messengers. J. C. Grayson to write to the Salem; himself, J. M. Webb, S. G. Hamilton, T. B. Justice, H. Golbreath, Wm. Harrell, Lewis McCurry and Brother John Whitesides, messengers. J. Wilkie to write to the Catawba River; himself, J. C. Grayson, F. B. Justice, A. Padget and Wm. Harrell, messengers.

12. Appointed T. Davis, W. Fortune and Wm. M. Allen, a committee of Finnance, who reported as follows, (and was discharged,) viz:—

Received in contributions from the Churches,	$23 42
Arrearages $1 50, unsound money $1 00,	2 50
Aggregate,	$20 92

13. On motion, appointed J. Wilkie, C. W. Dixon and Simeon McCurry, a committee to arrange Union Meetings, who reported as follows, (and were discharged,) viz:—

1st. At Cooper's Gap, Friday, before the 1st Lord's Day, in Nov. H. W. Patterson, J. C. Grayson, A. Padget, J. Wilkie and T. B. Justice, to attend it.

2nd. At Pisgah, Friday, before the 1st Lord's day, in March. S. G Hamilton, J. Wilkie, A. Padget and L. McCurry, to attend it.

3rd. At Harmony Grove, Friday, before the 1st Lord's day, in June, L. McCurry and J. C. Grayson, to attend it.

15. Agreed that our next Association convene with the High Shoal Church, 14 miles S. E. of Rutherfordton, in Rutherford county, Friday, before the 1st Lord's day, in November, 1846.

16. On motion, took up the following Resolutions presented by T. B. Justice: This Association taking into consideration the great destitution existing ministerially in most of the churches and settlements within the limits of this body, as well as want of information in particular cases, pertaining to our Scriptural Rule of Faith and practice, therefore,

Resolved, That we appoint two fit persons, Ministers of Christ, to labor for the term of two months each, at a proper time within the association year, to supply the defects refered to in the foregoing presentment, and that we advise and request the churches in Union to contribute the sum of sixty dollars in proper ratio for the purpose of rewarding those for their blessed and laborious duties, and that such contributions be made and conveyed by the first day of May next, to Toliver Davis, J. U. Whiteside and John Bostick, or either of them, whose duties it shall be to receive and pay the same over when they are satisfied the Ministers

'Commence with your own heart upon your bed, and be still." Our Lord's *closet* was a *mountain*, 'When he had sent the multitude away, he went up into a mountain to pray, and when the evening was come he was there alone." Peter's *closet* was the *housetop*, 'Peter went upon the housetop to pray about the sixth hour." Hezekiah's *closet* was his 'face towards the wall, and praying unto the Lord." And Daniel's *chamber* was his *closet*, in a time of great distress, 'he went into his *chamber* and kneeled upon his knees, three times a day, and prayed and gave thanks before his God.'

And in fact the Scriptures imply that we should always be in the spirit of prayer. Hence we find directions of this kind, 'praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance.' 'Pray without ceasing.' 'Continuing instant in prayer.'

We would also stir up your minds to the practice of *family* prayer.—It is the duty of the head of every family to read the Scriptures (if he can read) to, and pray with and for his family. It is in vain, bretheren, to say you are weak and can't pray; if you are a christian, you have prayed for yourself, and such a prayer as God has heard for you, he would hear for you and your family. And in the discharge of this duty you will be much better satisfied than if you neglected it. And don't be *scared* if a stranger happens to go to your house to stay all night, but do your duty like a christian. We will here relate an anecdote which is to the point: Two men were traveling in a frontier country, in the evening they missed their way, and expected to have to lie out, but just at night they came to a cabin and got leave to stay. But the man of the house was so rough and uncouth in his manners, they thought he intended to rob them. After supper they retired to themselves to consult what was best to be done. They concluded they would take it time about, while one slept, the other would watch, pistol in hand, to kill him if he attempted to rob them. So they went to the house and told the man they wanted to go to bed. He went to the shelf and took down an old Family Bible and said, 'Gentlemen, it is my practice to read a chapter in this book, and pray before I go to bed." He then read a chapter and prayed with such fervor and simplicity, that it completely quieted the fears of the strangers. They went to bed and both slept soundly till morning; they then got up without harm and pursued their journey. So much for faithfulness. Bretheren, let us do likewise. We come now in the last place, to speak of prayer and fasting in connection. We see in the case of the Ninevites that they fasted and repented at the preaching of Jonas, (Mat. 12, 48) 'and God saw their works that they turned from their evil way,' (which implies that they prayed,) and God turned away the judgment which he had threatened to inflict upon them. We have also seen how Cornelius fasted and prayed, and that the Lord blessed him, and his friends. We have also seen how the Lord blessed the brethren at Antioch, who fasted and prayed, &c. And if we were to join fasting with prayer more frequently, we have no doubt it would be blessed to our good.

Our Saviour said of a certain unclean spirit that this kind can come forth by nothing but by prayer and fasting. (Mark 9, 29.) We there-

fore advise each of our Ministering bretheren, to set apart some time (privately) to himself to fast and pray, and humble himself before God. We have no doubt God would bless it as a means in making him more useful as an instument in the conversion of sinners. We would specially recommend them to eat sparingly, and sometimes to fast; on the morning, when they expect to preach that day. And to spend some time, before preaching in secret prayer, that God may bless them in holding forth the word of life to dying sinners. We also advise our bretheren of the laity, to eat sparingly on the morning of days appointed for preaching, and to be much engaged in secret prayer, that a door of utterance may be opened to the Minister, that the word of God may have free course and be glorified in comforting his people, and awakening sinners. Remember how Aaron and Hur held up the hands of Moses, and the Israelites gained a complete victory over their enemies.

When the Minister of the gospel enters the sacred stand, and with a trembling heart, says within himsef, 'who is sufficient for these things;' if he knew the people of God were fervently engaged in prayer, you know not the joy and comfort it would afford him; he would come forth in the strength of the God of Elijah, the people praying, the preacher preaching; each one standing in his proper place round about the camp, the host of the enemy would certainly run, and cry and flee; and the work of the Lord would go on gloriously. For the Lord will bless his people in the discharge of their duty. 'Ye, therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness; but grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory, both now and forever. Amen."

J. C. GRAYSON, Moderator.

Lewis McCurry, *Clerk*.

MINUTES

OF THE

SEVENTH ANNIVERSARY

OF THE

GREEN RIVER

Baptist Association

CONVENED AT

Bethel Church,

McDowell County,

NORTH CAROLINA,

FRIDAY,

JULY 23, 1847,

And Days Following.

William Rutherford

PRINTER.

RUTHERFORDTON, N. C.

1847.

FRIDAY:

The introductory sermon was delivered (according to appointment,) by Elder *B. Bruce*, from John XXI. 17th: 'Feed my Sheep.'

After a short recess the Association was called to order, and solemn prayer made by Elder *J. C. Grayson*.

Received and read Letters from Twenty-Three Churches, enrolled their Delegates names, and minuted the Accounts transmitted.

Elected Elder *L. McCurry* Moderator and Elder *B. Bruce* Clerk.

Appointed Elders *J. M. Webb*, *T. B. Justice*, *A. Padgett*, with the *Moderator* and *Clerk*, a Committee of Arrangement, and referred to them all Papers and Documents belonging to the Association.

Elder *J. Blythe* led in Prayer, and the Association adjourned until 10 o'clock to-morrow morning: *Saturday*, 24th.

SATURDAY:

The Association met according to adjournment—Prayer by Elder *J. M. Webb*.

The Committee appointed reported the arrangement of the Business of the Association—Report confirmed, and the Committee discharged.

Read RULES of DECORUM.

Upon motion the following Preamble and Resolution were adopted, ie:

As this Association, by change of the Term of its Annual Meeting, has had two Sessions since the Meeting of Corresponding Bodies, thereby rendering it impossible that Corresponding Letters can be received at the present Session; therefore:—

Resolved, That Corresponding Messengers present be now received upon their *former* Letters.—Whereupon Elder *James Blythe*, from the *Salem*, Elder *Robert Patterson*, from the *French Broad*, and *E. Holifield*, from the *Catawba River*, came forward and were received in Council as accredited Ministers from their respective Associations.

Upon motion appointed Elders *J. M. Webb*, *A. Padgett*, and *D. Pannell*, with the *Moderator*, and *Clerk*, a Committee to prepare Letters to Corresponding Associations.

Appointed Messengers to Corresponding Bodies, ie: Elders *J. M. Webb*, *D. Pannell*, *A. Padgett*, and *J. Wilkey*, Messengers to the Broad River.

Elder *A. Padgett* and Brethren *D. Teagan*, *A. Lancaster*, and *C. Wilson* Messengers to the Tyger River.

Elders *A. Padgett*, *T. B. Justice*, *J. C. Grayson*, *J. M. Webb*, and Brother *B. Page* Messengers to the Catawba River.

Elders *L. McCurry*, *J. F. Pindergrass*, *J. M. Webb*, and *B. Bruce* Messengers to the French Broad, and

Elders *J. M. Webb*, *H. Sloope*, and Brethren *S. McCurry* and *T. Davis* Messengers to the Salem Association.

Appointed a Committee of Finance consisting of Brethren *T. Edgenton*, *Williamson Fortune*, and *J. Bostick*.

Upon motion of Elder *B. Bruce* appointed a Committee to examine &

report upon the merits of the several Hymn Books now in use among the Members of this Union consisting of Elders *J. C. Grayson, H. Culbreath, J. M. Webb, T. B. Justice*, and *D. Pannell.*

Appointed Brethren *J. M. Grayson, Wm. Smith.* & *B. Page* a Committee to arrange Union Meetings, who reported the arrangement, as follows. to wit:

That the Union Meeting in First District be held with the Wall's Church on Friday before the 4th Lord's Day in March, A. D. 1848, and days following—Elders *B. Bruce, A. Padgett*, and *J. C. Grayson* to attend it.

In Second District with the Silver Creek Church on Friday preceeding the 3d Lord's Day in April, A. D. 1848, and days following—Elders *A. Padgett, D. Pannell*, and Brother *B. Page* to attend it.

In the Third District with the Round Hill Church on Friday before the 1st Lord's Day in June, A. D. 1848, and days following—Elders *J. C. Grayson, J. M. Webb, H. Culbreath, L. McCurry*, and *B. Bruce* to attend it.

Upon motion—

Resolved, That the second Sermon, on the Sabbath, be delivered by some Brother, to be chosen for that purpose, upon the Subject of Missions; and that a Collection be taken up, immediately thereafter, to aid the Operations of the Western Convention.

Elected Elder *J. M Webb* to deliver the Missionary Sermon on the Sabbath according to the direction of the foregoing Resolution.

Elected Elders *Jas. Blythe* and *Robert Patterson* to occupy, in connexion with Elder *J. M. Webb*, the Stand, on the Sabbath.

Elected Elder *J. C. Grayson* to write the Circular Letter for the next Association, and ordered that his Subject be 'Church Discipline.'

Elder *T. B. Justice* submitted the following Preamble and Resolution; which were received, adopted, and ordered to be printed; to wit:

Whereas, it is believed by this Association, that there prevail a general desire, as well as a great need, that a Religious Newspaper be published in Western North Carolina, and we being chiefly affected in view of the GOOD that would likely result from such an enterprize, therefore—

Resolved, That we *hereby* request Elder *J. M. Webb*, to make, as soon as practicable, suitable arrangements for, and to commence the publication of, in pamphlet-form, a Religious Journal, at or near *Rutherfordton*, and that we *hereby* pledge ourselves to use every consistent means to sustain him in his laudable efforts to carry out the views expressed in this Preamble and Resolution.

Elected Elder *L. McCurry* to deliver the Sermon introductory to the next Association, and Elder *J. M. Webb*, his Alternate.

Upon motion—

Resolved, That the next Session of this Body be held with the Cooper's Gap Church, 16 miles West of Rutherfordton, on Friday before the 1st Lord's Day in August, A. D. 1848, and days following; the introductory Sermon to be delivered at 11 o'clock, A. M.

Upon motion—

Resolved, That the Clerk superintend the *printing* of the Minutes of this Association; that he retain Five Dollars to reward him for services rendered as Clerk of this Body; and that he procure the printing of as many Copies of the Minutes as the remaining funds on hand will justify.

Elder *A. Padgett* led in Prayer, and the Association adjourned until 9 o'clock to-morrow morning.

LORD'S DAY:

The Word of Life was preached, by those appointed, to a large and respectable Assembly, with ability and apparent good effect. The Services of the Day were opened by Elder *J. Blythe*, from Heb. II, 2—3—followed by Elder *J. M. Webb*, in an impressive Sermon, delivered upon the Subject of Missions, from 2d Chron. XXXII, 25, producing great effect and a lively and stirring interest in the minds of the People. After the delivery of this in eresting Sermon a Collection of $24,00cts was taken up to aid the Operations of the Western Convention; when the Services were concluded by Elder *Robert Patterson*, from 1st Cor. 5 & 6.

MONDAY:

The Association met according to adjournment—Prayer by the Moderator.

Elder *B. Bruce* presented the followiag Preamble and Resolution upon the subject of Missions, which were solemnly considered and unanimously adopted, ie:

This Association being deeply impressed with thankfulness to the King of Zion for the great success given to the Missionary Operations of the last two years, and feeling an increased confidence in the fitness of that practice to carry into final consumation the great hope of the Christian World, and believing that the late Organization, under the name of the Western State Convention of North Carolina, is calculated in a higher degree to carry out the objects proposed in our last two years' recommendations; therefore—

Resolved, That the Churches in Union are hereby requested and advised to contribute respectively an amount, at least, sufficient to entitle them to representation in that Body; and that in view of that proceeding, we discontinue our Operations associationally as heretofore, until we make *trial* of the *plan* proposed above.

The Circular Letter, prepared by Elder *J. M. Webb*, was called for, read, and unanimously adopted, and ordered to be printed in connexion with the Minutes of the present Session.

The Committee appointed upon the subject of Hymn Books, reported the following Resolution; which was unanimously adopted, and the Committee discharged; to wit:

Resolved, That as various Hymn Books are now in use in the Churches composing this Body, creating inconvenience, and to some extent lessening the interest that would otherwise exist in that branch of our devo-

tional exercises, We therefore recommend to the Ministry and Churches composing our Union, the use of the Baptist Hymn Book, believing it to possess merits which entitle it to the notice and patronage of the Members of this Association.

The Home Mission Committee reported as follows—Report adopted, and the Committee discharged; to wit:—Received as Contributions from:—

1st.	Head First Broad	Church	$5 91¼
2d.	Ebenezer	do	
3d.	Concord	do	2 47½
4th.	Big Spring	do	3 86½
5th.	High Shoal	do	
6th.	Wall's	do	1 50
7th.	Pisgah	do	
8th.	Mt. Vernon	do	4 50
9th.	Cane Creek	do	
10th.	Shiloah	do	
11th.	Green's Creek	do	
12th.	Green River	do	3 72½
13th.	Silver Creek	do	1 93¾
14th.	Cooper's Gap	do	3 51½
15th.	Arrowood	do	50
16th.	New Bethany	do	
17th.	Bethlehem	do	2 00
18th.	Bethell	do	2 75
19th.	Round Hill	do	3 57
20th.	Mountain Creek	do	3 16½
21st.	Bill's Creek	do	7 25
22d.	Harmony Grove	do	4 00
23d.	Montford's Cove	do	2 06¼
Ballance from last Year			2 11
J. W. Swafford			50
J. Powell			25
J. Bumgamer			25
Nancy Green			25
Andrew McDowell			20
E. Bamy			25
T. Brion			25
W. Feagans			10
J. Feagans			10
D. Feagans			25
G. Feagans			25
J. Lyles			37½
G. Grenaway			25
W. S. Wilkins			25
G. W. Smith			12½
Wm. Smith			25
C. Wilson			20
E. Morgan			25

J. Morris	25
S. McCurry	25
H. Taylor	25
Wm. P. Abrams	25
Total Amount	$60,18¾
Paid to Elder *L. McCurry* for two month's labor	$30,00
Paid to Elder *B. Bruce* for two month's & five days labor	$30,18¾

The Committee of Finance reported the Amount sent up by the Churches for printing Minutes, &c. to be $26,65 cts—Report confirmed and the Committee discharged.

The Corresponding Letters, prepared by the Committee appointed for that purpose, were read, adopted, and assigned, and the Committee discharged.

Upon motion—

Resolved, That Ten Dollars of the Contributions, received on the Sabbath be applied to aid the cause of Foreign Missions, and that the Remainder be applied to the use of Home Missions, under the direction of the Western Convention.

Elder *J. M. Webb* reported that he had finished his Missionary Labors under a resolution of a former session of this Body—Report received.

Elected Brethren *W. M. Allen*, *Williamson Fortune*, *S. McCurry*, and *R. O. Ledbetter* Delegates to the Western Convention.

Upon motion—

Resolved, unanimously, that in view of the kind treatment and entertainment received during the present Session by the Members of this Body, that the thanks of this Association are due and are hereby tendered to the Citizens of this Vicinity for their kindness and hospitality—May the Lord whom we serve richly reward them for their liberality and Christian Conduct.

L. McCURRY, MODERATOR.
B. BRUCE, CLERK.

CIRCULAR LETTER:

THE GREEN RIVER ASSOCATION TO THE CHURCHES IN UNION: GRACE AND PEACE BE MULTIPLIED UNTO YOU THROUGH THE KNOWLEDGE OF GOD, AND OF JESUS CHRIST, OUR SAVIOR.

DEARLY BELOVED BRETHREN:

Since experience has demonstrated the wisdom and advantage of Annual Addresses illustrative of Subjects which need explanation, We, in obedience to associational direction, commend to your particular and earnest attention, the TRUTHS contained in this epistle of love, explanatory of the 16th Verse of the 1st Chapter of Paul's epistle to the Romans, i e: "*For I am not ashamed of the Gospel of Christ, for it is the power of God unto Salvation, to evey one that believeth, to the Jew first, and* ALSO *to the Greek.*"

If limits would permit us to treat this interesting and copious Subject in detail, we should, in the 1st place, endeavor to show the nature of the Gospel, and in what sense it effects the Salvation of Men.

2ndly:—Why the Apostle and Others of like faith and feelings were and are not ashamed of it,

3rdly:—What constitutes faith in it; &

4thly:—The Salvation effected by it.

But, as we are now only composing a short Circular, and as any one of the propositions named would require more space than can be reasonably occupied, to do it the justice its importance requires, we despair, in this epistle, to treat them wholy separate; and shall, therefere, only attempt to blend to-gether a few leading considerations connected with each division; leaving method entirely out of the question.

In doing this, we are aware, that it will be impossible for you to have clear conceptions of our Apostle's meaning, without understanding to some extent, the prevailing opinions existing upon the Subject of Religion, at the time he wrote the text under consideration, and the character, of the adversaries he had to combat in his endeavors to establish the truths of the Gospel in the hearts and affections of the People.

It should, therefore, be remembered, that the Epistle, embracing our Subject, was directed to the Church then lately organized in the City of Rome; at that time one of the most noted & renowned Cities of the World; and as the Roman Empire had acquired the rule of a great part of the known world, that City became the *centre* of the great influx of Systems of Theology and Morality, believed in, taught, and preached by the conquered Nations; each of which Systems had there its train of adherents, offering devotions to their respective Deities, and claiming for them a perfection unknown (in their opinions) to the character of other Divinities, or Systems of Morality.

Our limits will by no means justify the giving a general review of all (or even one) of the Systems referred to; we shall, therefore, only notice a few of their leading tenets, with the view of showing how far the minds of Men, when even the most refined by Worldly Wisdom, if untaught by Divine Revelation, have sunk into ignorance and darkness; and what great need there was, and is, for the dawning of the light of truth upon the minds of the destitute Heathen Nations, as much misguided now as then.

Each System of Barbarian Mythology had its respective train of Deities, over which presided One God more excellent than the rest, being, as was believed, himself controlled by the Fates, or laws of Eternal Necessity. These Deities were either Ancient Heroes famed for noble deeds, Kings, and Generals who had founded Empires, Women rendered illustrious by Great Actions, and Useful Inventions; or, Natural Objects, such as the Sun, Moon, Stars, Animals, Trees, Rivers, Serpents, &c.; all of which were receiving religious homage at the time the Epistle of the Romans was written.

The Philosophy of the Greeks embraced extravagancies little inferior to the wild notions of Barbarism; one branch* of which maintained, that

*Epicurean.

the World arose from Chance,--being formed by a fortuitous concourse of Atoms; that the Gods took no cognizance of the acts of Men; that the Soul was mortal; that Pleasure was to be regarded as the highest aim of Man, and that Virtue was of no esteem only in its attainment.

Another branch† taught, that God was the Soul of all things, that Wisdom alone was calculated to produce happiness, and that Wise Men ought not to be affected either by Pain or Poverty, as they were nothing more than fancied evils, not deserving the notice of the Wise.

A third‡ asserted the impossibility of arriving at truth, and held it uncertain whether the Gods existed or not, whether the Soul was mortal or immortal, and whether Virtue ought to be preferred to Vice, or Vice to Virtue.

The state of the Jewish Nation was not much better in point of Holiness than the rest of the World, for long before the time referred to their Religion had lost almost every thing of original beauty and primitive loveliness; errors of all pernicious kinds had infected their entire System; and divisions fomented by superstition and hopes of worldly aggrandizement, like blight and mildew, had swept away all claims to true and unadulterated Piety; leaving them nothing but the vanity of boasted superiority, upon the Subject in question, constituting the mere form of Godliness while its power was denied.

All these Systems, with their towering pretensions and Splendid Formulas, arrayed themselves together and with united force made war upon the humble doctrines of the Atonement; and all of which our Apostle knew to be nothing more than the erroneous inventions of Men, sustained by ignorance and misguided enthusiasm; and knowing the superior claims that the Gospel had over them, was willing to enter into any comparison that might be desired, and therefore, with confident assurance of success, he, in the language of the text challenged his opposers to the field, being willing and desirous to meet at Rome all the combattants, or Leaders of armies of error, whether fighting under the Banners of Jewish Tradition, Barbarian Idolatry, or Grecian Philosophy.

In most of the Systems under consideration two things were generally admitted, ie: the existence of a Superior Intelligence or Superior Intelligences to that of Man, or Men, and that Man, by guilt, had incurred the displeasure and wrath of the God or Gods in which the People believed; but what was the true character of God, and how His wrath could be appeased, were subjects of the most intense anxiety, and constituted the great question which for many ages had been agitating the deep waters of the restless ocean of thought, bewildering poor man in his wayward course from time to eternity.

In this bewildered and awful state enquiries of the first magnitude would necessarily arise.--What can Man do to be saved? What atonement can he offer for his sins? And how can he know what the offended Majesty of the Laws of God require at his hands? To these important enquiries true Answers are made in the language of the text--that he can be saved by the Gospel of Christ; for that it is the power of God unto Salvation

†Stoics. ‡Academics.

to the believer. The Gospel is, therefore, shown to be a Revelation of the Truth made from God to Man upon the great question in controversy, in the ministration of which God's promised Spirit infuses the power of life, effecting the Work of Salvation. It is the true shining forth of the Sacred Shekinah emanations of which were glimmeringly given in a figure of the ancient temple, Service. It is the only true light, and in this it is called Glad Tidings of Great Joy to all People, as it brought life and immortality to light, which for ages had lain so deeply concealed under the thick clouds of ignorance and gross darkness, that the most exalted and untiring efforts of Worldly Wisdom were unable to penetrate its awful gloom.

If ignorance, superstition, and spiritual blindness had ended with the days of the Apostles, then might we now have less to deplore, and fewer causes of sorrow; but upon examination it will be found that more than half the world of mankind are now living as deeply enveloped in moral deception and spiritual blindness as were the Roman Nations at the time our text was written. This unfortunate state of facts accommodates the Subject more especially to our field of thought and rules of practice, addressing itself to us like it did to the Great Apostle, showing the great existing necessity that the beauties of the Gospel should be known by all, and compared with other Systems, that darkness might be compelled to give way under its glorious illumination; as well as to prove what the Apostle asserted: that it is the power of God unto Salvation to every one that believeth.

The Population of China is said to be largely over Two Hundred Millions, and among that vast crowd of human beings there prevails not the slightest knowledge of the Savior in the true character of Christian hope,* but instead thereof the great mass of the People are tendering devotions to the Systems of error set up by Confucius, *Fo, and Budh,* worshiping tutelary Deities and bowing to an innumerable host of Idols—the workmanship of Men; while the religion of the learned is nothing better than the dogma of Atheism—all believing, or pretending to believe, in the transmigration of the Souls of Men into reptiles, animals, superior Divinities, &c. according to the manner in which they have conducted themselves in the present life; while in Hindoostan large numbers are constantly sacrificing themselves to the great supposed Deity of Juggernaut by being crushed to death under the wheel of his towering Car. So much are the People infatuated with reverence for this Idol, that it is calculated, that over One Million Two Hundred Thousand People annually go on pilgrimage to worship in his presence for justification of life, of whom, it is said, that nine out of ten die on the road, of famine and sickness, so that for miles around this supposed sacred place the country is covered with Human bones. But we remember that limits fail and prevent us from writing of the situation of Mahometan Nations and others equally lost in the mazes of Nature's darkness and deception. Enough, however, has been shown, to prove, that the World by wisdom knows not God. Upon

NOTE

*The Missionary operations of the last few years have produced some change in a small part of that Empire.

this truth depends another of vital interest: that if Man knows not God, and yet is an offender against the Majesty of His laws, and accountable to him for his deeds of wrong, yet unacquainted with the nature of the atonement required, reconciliation is impossible, and if there is no reconciliation, so far as Revelation teaches, there can be no Salvation. In this there is the declaration of our text assumed: that Man's Salvation depends upon the belief of a Revelation of the truth made to him by God, into which life is infused by His Spirit, and that Revelation is the Gospel. It is then the power of God unto Salvation, and no other power is known to be employed in the Salvation of Men but the Gospel. Power is the operating cause that effects the object designed; the object designed is the love and mercy of God in Man's Salvation. Revelation is the power employed by Eternal Wisdom; into which God's Spirit, the life-governing cause is infused. For in it is made known the Character of the true God:—His glorious attributes of Power, Wisdom, Truth, Justice, Love, Mercy, &c.; all too in such living excellence and inimitable goodness, that it leads Men to repentance, who otherwise would not repent. In the Gospel we have portrayed to view the heinous nature of Sin, the true character of the Human Heart in its fallen state, as well as the awful effects of that *fall*, by which it is seen that Man's moral powers have become so annihilated that he never can recover himself from the ruin and misery imposed upon him by Sin—and that without Divine Assistance he must be eternally lost and wretched; while in it is also discovered the means of escape from Divine Vengeance through the sufferings, sacrifices, and offerings made in the person of our Divine Savior.

So that they who believe in him may avail themselves of the righteousness of Christ revealed, and, thereby, be saved from the wrath to come, without the knowledge of which there is in Revelation no assurance of Salvation. All the rules that pertain to Salvation are, therefore, embodied in the Gospel, in the ministration of which life alone is infused by the Spirit, for the Word and Spirit ever act in concert, and procures to all that believe, Eternal Salvation,—as it pleased God, through the foolishness of Preaching, to save them that believe.

Shame is a principle arising from a belief of existing defects in any comparison expressed or implied between two or more principles or objects that come into notice.

In the case before us every thing that has been shown, and every thing that can be shown is in favor of the Gospel: so that there was nor is any reason for shame on the part of those who believe and practice the holy precepts. For while the Authors of the Systems referred to were human and imperfect, possessing nothing more of merit than belongs to the lot of frail mortality, misnamed heroism, or misguided Worldly Wisdom, the Author of the Gospel is perfect and divine, the King of Kings, and Lord of Lords, which could be easily shown, if we had here space to show it. Between the purity of their lives there is no reasonable comparison, as the Author of the Gospel has an elevation in this, so exalted, that even his enemies could not charge him with Sin; for upon the strictest investigation, with desire to find fault, the Judge was constrained to acknowledge

his innocence. The same might be said of his Wisdom, Mercy, Love, &c.; for let his enemies testify: "Never Man spake like Him." And it is a point given up by all who know the truth, that under the mild sway of the Gospel reign human happiness has attained an elevation unknown to the operations of other Systems of Morality, for generally, when the Gospel is not preached, ignorance, vice, and wretchedness, prevail to almost an unlimited extent, while peace, salutary laws, and a high state of refinement in moral culture most commonly exist under the reign of the light induced by Revelation.

But as the absurdities of ancient and modern idolatry have been driven away from this Country by the inculcation of light, through the Gospel, the Spirit of Error has been compelled to assume other grounds and exert other Systems to satisfy and justify the cravings of his misled devotees who stand in oposition to the Christian reign and rule in the hearts of Men; these come under the names of the several loose maxims of pleasure adopted among Men, too often misnamed the pleasure of politeness, fashionable amusements, or genteel refinement. We pass, however, lightly over this article, by remarking that we are not ashamed to compare the refinement and pleasures of Religion to any System of this kind now in being; for by the comparison it can easily be shown that there is more sublimity and elevated excellence in either the pleasurable contemplation or practice of the rules of the Gospel by one hundred fold than is ever seen to exist in any of its antagonist Systems. Who would not enjoy higher emotions of pleasure in contemplating the perfections of the great and Eternal Jehovah, in attaining a knowledge of His holy and righteous laws, in securing a right to the enduring riches of His promised felicity, contributing both in precept and example to secure the everlasting happiness of Man, and in learning the way to Heaven than in permitting their minds to be wholly set on the frailties of Humanity, possessing alone the decaying substance of time, misleading their friends into folly, error, and perdition, learning the way of disappointment in their crowded march to the World of ruin and Land of darkness? Who would not feel more real satisfaction in the possession of the Kingdom of Heaven and Love of God, first sought, than to have the life alone that now is without hope of that which is to come? O, who would not be happier in their associations with God's holy people, relieving the distressed, consoling the sorrowful, comforting the mourner, and enlightening the World, adorned with the righteousness of Christ, beautified with the grace of humility, and constantly protected by the Guardian Angel of Mercy, mingling with harmony in the Songs of Zion, surrounded by an atmosphere sweetened and perfumed with the spices of the Spirit of Holiness and Love of God, and relieved from the dismal fears of Death and Judgment, than to be in the delirium of the Ball Room, the Tavern, or the Gambling House, associated with those upon whom the displeasure of the Almighty God must dwell, inhaling the pollution of vanity and nausea of the poison of intoxication, subject to the awful realities of the Second Death, and in constant fear of the wrath which is to come!—Surley, then, none can be ashamed of the Gospel of Christ.

We have so intermingled the doctrines of our several propositions in the lines already written, and believing that Faith and Salvation are principles well understood, and often discussed among you, that we shall pass them over by noticing a few things which relate to their connexion with the Gospel: and here, Dear Brethren, permit us to remind you of the sacred truths declared in the Scriptures: "That he that believeth on the Son hath everlasting life, while he that believeth not the Son shall not see life, but that the wrath of God abideth on him. That he that believeth and is baptized shall be saved, while he that believeth not shall be damned."

Do you not then see how important it is to all Mankind, that they believe in the only begotten Son of God, so that they may attain Eternal Life and escape the awful effects of the Second Death? An impressive question here arises: Can all Mankind attain Faith and Salvation? and if so, how? To this the Apostle answers: that Faith comes by hearing, and hearing by the word of God, and by inference declares that men cannot hear without Preachers, and that they cannot preach except they be sent. Here, again, is the truth made plain, that without the Gospel Men cannot be saved—hence it is the power of God unto Salvation to every one that believeth. If the Gospel, then, possesses this high merit and effects in the Souls of Men such indescribable advantages, we ask you, Dear Brethren, if it ought not to be highly appreciated and every where disseminated? If the Salvation of Men depend upon it, and millions upon millions are destitute of it, and if God hath committed unto us its ministry of reconciliation, directing us to let the Light shine to others, that they may see and escape Eternal Perdition, and live, though in possession of means fail to comply with Divine Direction, do we not thereby incur an awful responsibility? Let us, therefore, enquire how the great and leading truths contained in this epistle have affected our own poor hearts respectively.

Have we been made the subject of Salvation by the power of the Gospel? If so, we have the witness, the standard by which this important fact may be known: for we have seen as the World never saw, and as the Wisdom of the World never taught us to see: We have been made to feel as the World could never make us feel: there have been created in us new discoveries & feelings, both as it respects ourselves and others: we have been taught the heinous character of Sin: been made to loathe the very things we once loved: been induced to possess new emotions, new desires, and to seek new associations. Are we now ashamed of the Gospel? of its Author? its Ordinances? its Laws? O! have we the Spirit —meaning the Spirit of its Author, who so loved the World that he gave Himself up to die a Sacrifice to save poor lost sinners? Are we, therefore, like him affected by the Cry of poor prisoners in the Pit where there is no water? Are we desirous of the Salvation of those who are living in ignorance of the Way of Life, remembering that there is no other name given whereby Men can be saved than by the name of Jesus? that millions upon millions of People have not the knowledge of the truth? that are calling upon *Gods* which are not *Gods*? That, although

it is said that whosoever calleth upon the name of the Lord shall be saved,—yet they cannot call on Him of whom they have not heard; and that they cannot hear and be saved without the *Gospel*, for it is the only revealed power of *God* unto Salvation? O! Consider, Christian Reader, how much the *Gospel* has done for your family, relations, and Country. Contemplate your condition provided you had never heard of Jesus; never heard the *Gospel*. Remember with gratitude how it has relieved your burdened Soul, elevated your eternal hopes, and saved you in promise from deserved and eternal burnings; made you enjoy the consolations of the present, with the promise of the life which is to come; created you an Heir of *Glory* and joint Heir with the Lord Jesus Christ; and while your Sou's are swimming in the sweet waters of such exalted contemplation, remember through the agency of *God's* People you have been made partakers of this unspeakable felicity and these inimitable riches; and when you thus consider, permit your minds to embrace the truths so that you see millions of poor misguided beings yet in the region and shadow of death, stretching out their hands to you for a knowledge of the truth, as if they were standing upon a raging ocean of fiery billows, struggling for life and lingering in hopes, ere they sink, that you will help them, and then say,—O! put your hands upon your hearts and say in sight of the awful Judgment Day, if you ought not to help them; are you not bound by every obligation that can be named in the language of Earth and Heaven to do something to aid in their recovery from ruin?—Remember that Jesus said: "As ye would that men should do to you do ye the same unto them;" and then ask Yourselves the question, whether, if you were in their situation you would not be glad to attain deliverance from the awful and impending doom?

Can you remain inactive and content in view of sufferings so immense while your Brethren are laboring with unabated zeal and sacrificing all most every thing of the prospects of the present life, combatting in strange lands with the armies of the adversaries of Souls? Can you see them sink beneath the burden of their anxious conflict, and the cause of your Redeemer go down, and yet believe that you are influenced by the Spirit of Christ Jesus, and that the Love of God dwells richly in your hearts? Is it possible, now, after the King of Zion has seemingly impressed the Signet of his approbation, and wonderfully prospered the Missionary cause, so that the streams of the sweet waters of life, in beautiful currents are gliding onward to irrigate and gladden the psospects of the Heathen Nations, by making the Wilderness and Solitary Place to blossom like the rose, that any Christian heart can coldly and unfeelingly oppose the efforts of those who are laboring to speed their onward course, and thus by distracting and dividing the councils and efforts of the Church impede and stop the flowing of those soul-refreshing streams, and yet have no fears that they are acting the part of those blind guides against whom the woes of God are pronounced, in Mathew 23d: Who shut up the Kingdom of Heaven against Men, and would neither go in themselves nor suffer others that were entering to go in.

If there are any such, we beseech them, in conclusion, to pause and

think, and before they permit their minds to be too much overwhelmed by the Love of Gain, to calculate the worth of an immortal Soul, and to ask themselves what it would profit a man to gain the whole World and yet loose his own Soul; and should they question, in the slightest degree, in defiance of light so clearly exhibited, the propriety of sending the Gospel to All Nations, let them remember that the Savior's instructions were: 'Go ye into all the World and preach my Gospel to every Creature."—And if any should question the right of the Ministry to their support from the Church, let them remember that it is written in the Holy Scriptures which they profess to love: "That God hath ordained that they who preach the Gospel should live of the Gospel."

Do you enquire then by what rule to this question, we answer let the same sacred scriptures prescribe the rule, and for that purpose, we incite you to the 10th & 11th chapters of 2d Corinthians, where among other things, the Apostle says, attending to this very question, 'I robbed other Churches, taking wages of them, that I might serve you."—For we stretch not ourselves beyond our measure, as though we reached not unto you, for we are come as far as to you also, in preaching the Gospel of Christ, not boasting of things without our measure—that is of other men's labors, but having hope that when your faith is increased, that we shall be enlarged by you according to our rule abundantly to preach the Gospel, in the Regions beyond you. Here the Apostle lays down his rule, which is the Gospel rule, in all plainness, declaring what he had done for the People at Corinth: that when they were weak he had not only taken his common wages, but had really taken more than wages; had even robbed other Churches that he might preach the *Gospel* to them, and that according to this rule, when the *Gospel* was established in Corinth, and the Faith increased, he hoped that he should be so abundantly enlarged by their Contributions, that he would be able to preach the Gospel in the Borders far beyond them. Let us all then awake to righteousness. O! Zion! awake! awake! put on thy strength, thy beautiful garments! Arise from the dust! Burst loose the bonds of thy neck! Show yourself in your true Christian Character! Shine forth as the Morning! fair as the Moon! clear as the Sun! and terrible as an Army with Banners! Drive away the enemies of the Soul! Overcome Ignorance! Dispell Darkness from among Men, and become as you ought to be: the Beauty and *Glory* of the whole Earth! For Zion's sake hold not your Peace! And for Jerusalem's sake do'nt rest until the *Glory* of the Lord shines forth as Brightness, and its Excellence as a Lamp that burneth, until you enlighten the minds of Men to the Ends of the Earth! And may the Lord give you right Spirits, and help you to act out lives of Holy Obedience to His Divine Will, so that we may all meet in the Realms of *Glory*, and enjoy the fruits of that Blessed Land of Unfading Felicity to all Eternity!!!

L. McCURRY, Moderator.

B. BRUCE, Clerk.

STATE OF THE CHURCHES:

		Churches:	Post Offices:	By whom supplied:	Church Meetings:	DELEGATES' NAMES: ☞Ministers' names are in small CAPITALS; those of unordained Preachers in *Italics;* a * denotes absence.	Baptized:	Received by Letter:	Restored:	Dismissed:	Excommunicated:	Dead:	Total:	Contributions:
First District.	1	Head 1st Broad	Golden Valley	L. McCurry	4	W. Fortune, J. G. Devinny, D. Pruett, J. M. Grayson.	2	2	1	10	2	0	105	$1,81¼
	2	Ebenezer	Logan's Store	No Supply	1	B. Jenkins, and J. Earle.	3	1	0	4	0	1	54	96¾
	3	Concord	Webb's Ford	J. M. Webb	2	John Bostick.	1	2	1	7	0	0	43	1,00
	4	Big Spring	Duncan's Creek	L. McCurry	3	L. McCURRY, W. WILKEY, R. Price, A. Gettys. and J	34	5	0	0	0	0	75	1,50
	5	High Shoal	High Shoal	J. M. Webb	1	A. PADGETT, M D. Padgett, & W. Smith. [Chitwood.	10	0	1	6	1	0	72	1,50
	6	Wall's	Webb's Ford	D. Pannell	4	D. PANNELL, S. Melton, and John Davis.	2	1	0	0	0	1	19	85
	7	Pisgah	Golden Valley	J. Wilkey	2	*J. Powell,** and M. Right,	6	3	0	0	0	0	26	95
	8	Mt. Vernon	Rutherfordton	J. M. Webb	3	A. McHan, E. Goode, and J. M. WEBB.	4	2	0	11	0	1	87	1,30
	9	Cane Creek	Golden Valley	J. Wilkey	3	J. W. Mode and S. McCurry.	0	1	0	5	1	2	29	1,00
	10	Shiloah	Rutherfordton	H. Culbreath	3	W. P. Abrams, H. P. Miller, H. CULBREATH & J. WILKEY.*	2	5	0	3	0	0	54	71
	11	Green's Creek	Sandy Plains	H. Culbreath	1	*B. Page* and C. Wilson.	9	3	0	1	0	1	57	81
Second District.	12	Green River	White Oak	T. B. Justice	2	J. Ellerson, J. M. Hamilton, and J. B. Allen.	11	1	0	2	2	1	88	1,00
	13	Silver Creek	White Oak	H. W. Patterson	1	Jonathan Aldridge, and Thos. Edgenton.	15	1	0	6	0	0	35	90
	14	Cooper's Gap	Chimney Rock	T. B. Justice	3	Jas. Blanton, S. Waldroup, and Lewis Coward.	38	6	0	3	1	1	88	1,71
	15	Arrowood	Thornsville	A. Padgett	2	A. Lancaster, and T. Robbins.	18	2	0	0	0	1	38	5
	16	New Bethany	Chimney Rock	H. W. Patterson	2	Harris Gillium.	1	2	0	5	0	0	18	7
Third District.	17	Bethlehem	Old Fort	J. F. Pindergrass	4	Ambrose Ownsby.	2	0	0	0	0	1	21	4
	18	Bethel	Sugar Hill	B. Bruce	2	J Potete, W. M. Allen, J. F. PINDERGRASS, B. BRUCE.	3	2	1	0	0	1	35	1,
	19	Round Hill	Mineisville	T. B. Justice	1	Davis Morgan, and Daniel Morgan.	7	1	0	3	0	0	58	1
	20	Mountain Creek	Rutherfordton	T. B. Justice	4	M. Lester, J. T. Lewis, and C. Sorrills.	12	0	0	3	0	1	76	
	21	Bull's Creek	Chimney Rock	B. Bruce	3	A. W. Whitesides, R. O. Ledbetter, W. Logan, T. B. [JUSTICE, J. Whitesides, W. O. Bagwell, J. Crawford, &	89	5	1	5	0	2	179	
	22	Harmony Grove	Golden Valley	J. C. Grayson	1	J. C. GRAYSON, J. Mason, P. Simmons. [A. O. Lynch.	1	2	0	2	1	0	26	
	23	Montford's Cove	Sugar Hill	B. Bruce	1	H. M. SLOOPE, M. Hall, & P. Wilkerson.	10	6	0	1	0	0	5	
						Total—	280	53	5	87	8	14		

MINUTES

OF THE

EIGHTH ANNIVERSARY OF THE

GREEN RIVER BAPTIST ASSOCIATION,

CONVENED AT

COOPERS GAP CHURCH, POLK COUNTY, N. C.

FRIDAY, AUGUST 4th, 1848, AND DAYS FOLLOWING.

FRIDAY.—The introductory Sermon was delivered by Elder L. McCURRY, from Acts, xx. chapter, 28—30 verses.

After a short recess, the delegates convened in the Meeting House, when solemn prayer was made by Elder L. McCURRY.

As Elder L. McCURRY, the former Moderator, had previously connected himself with a newly constituted Church, and was not now a member of this Union; upon motion, Elder J. C. GRAYSON was called to the chair, protempore, and the Association proceeded to business, as follows:

1. Received and read letters from twenty-three churches, minuted the Delegates names and accounts transmitted.

2. Upon invitation given, received into membership four newly organized churches, i. e. Rock Spring, Packolet, Mount Zion and Laurel Springs. It being understood and agreed upon that the last article in the Constitutional faith of Mount Zion Church is in no wise to effect the members of other Churches in this Union.

3. Elected Elder J. C. GRAYSON, Moderator.

4. Elected Elder B. BRUCE, Clerk, who declined serving in consequence of bad health, whereupon the Association proceeded to hold another election, which resulted in the choice of Elder J. M. WEBB, to that office.

5. Appointed a Committee of Arrangement, consisting of Elders J. C. GRAYSON, JAS. M. WEBB, B. BRUCE, L. McCURRY, and Bro. T. DAVIS; and upon motion, referred to them all the papers and documents belonging to the Association.

Elder M. RICKMAN led in prayer, and the Association adjourned until 10 o'clock to-morrow morning.

SATURDAY.—The Association met according to adjournment; Prayer by the Moderator.

7. The Committee of Arrangement reported; report confirmed and the Committee discharged from that branch of its business.

8. Read the Rules of Decorum.

9. Read Letters from Corresponding Associations and received their Messengers, to wit: From the Broad River, a packet of minutes, no letter or messenger. From the Catawba River, a Letter, no messenger. From the Tyger River, a letter and minutes at the hands of her messenger, Elder R. WOODRUFF. From the French Broad, no letter or minutes; but Elders S. M. COLLIS, D. W. MURREY and WM. KEITH presented themselves as messengers, and gave satisfactory evidence of their appointments and were cordially received. From the Salem, no letter, but Elders H. W. PATTERSON, P. OWENS, M. RICKMAN, and Brother JOSEPH KING, presented a minute of the proceedings of that body, showing their appointments and were therefore cordially received.

10. Upon motion, Elder S. G. HAMILTON, lately of this body, but now visiting from Georgia, accepted an invitation and was received and took part in the councils of the meeting.

11. Appointed Brethren to write letters to Corresponding Associations and Messengers to bear them. To wit:

Elder J. M. WEBB, to write to the Broad River and Elders J. M. WEBB, H. COLBREATH and L. McCURRY, Messengers.

Elder B. BRUCE, to write to the Tyger River, and Elders J. M. WEBB, L. McCURRY and Brothers T. DAVIS and R. SCOGGINS, Messengers.

Elder J. C. GRAYSON, to write to the Catawba River, and Elders J. C. GRAYSON, B. BRUCE, J. M. WEBB and Brother T. DAVIS, Messengers.

Brother T. DAVIS to write to the French Broad, and Elders J. F. PENDERGRASS, A. PADGETT, T. B. JUSTICE and Brother H. PADGETT, Messengers.

Elder T. B. JUSTICE, to write to the Salem, and Elders J. C. GRAYSON, J. M. WEBB, B. BRUCE and H. M. SLOOPE, Messengers.

12. Appointed a Committee of Finance, consisting of S. McCURRY, J. [illegible] M. OWNSBY.

13. Appointed a Committee to arrange Union Meetings, consisting of A. PADGETT, J. WILKEY, and W. M. ALLEN.

14. Elected Elder J. M. WEBB, to preach the Missionary Sermon on the Sabbath and ordered that immediately thereafter a collection be taken up to aid the operations of the Western Convention.

15. Elected Elders R. WOODRUFF, M. RICKMAN and S. G. HAMILTON, to occupy the stand on the Sabbath, in connection with Elder J. M. WEBB, according to the order of their names.

16. Elected Elder J. M. WEBB, to write the Circular Letter for the next Association and ordered that his subject be the 1st verse of the 3d chapter of the Galatians, "*O foolish Galatians, who hath bewitched you, that you should not obey the truth before whose eyes Jesus Christ hath been evidently set forth crucified among you.*"

17. The Committee on Finance reported $28 28¾, as the amount sent up by the Churches for printing the Minutes, &c. Report adopted and the Committee discharged.

18. The Committee on Union Meetings reported their arrangement as follows:

That the first Union Meeting be held with the Greens Creek Church, to commence on Friday before the first Lord's day in March, 1849. Elders *D. Pannell. H. M. Sloope, Joab Wilkey, H. Calbreath*, and *T. B. Justice* to attend it.

That the second Union Meeting be held with Ebenezer Church, commencing on Friday before the first Sabbath in April, 1849 Elders *J. C. Grayson, J. M. Webb, D. Pannell, J. Wilkey, A. Padgett*, and *B. Page*, to attend it.

That the third Union Meeting be held with the Bethel Church, commencing on Friday preceeding the second Sabbath in April, 1849. Elders *J. M. Webb, L. McCurry, J. C. Grayson, S. M. Collis, D. W. Murrey, J. F. Pendergrass, B. Bruce*, and *A. Padgett* to attend it.

19. Elected Elder J. C. GRAYSON to deliver the sermon introductory to the next meeting of this body, and Elder A. PADGETT his alternate.

20. Upon motion, Resolved that our next Association be held with the Big Spring Church, Rutherford county, N. C., 18 miles East of Rutherfordton, on Friday preceeding the first Sabbath in August, A. D. 1849, and days following.

21. Upon motion, proceeded to the consideration of the Query from Walls Church, upon the subject of marriage, and learning that the friendly relations between that Church and one of the members of the Broad River Association had to some extent been disturbed by the agitation of the question of enquiry, upon motion and due deliberation, appointed a Committee of five brethren, consisting of Elders *J. C. Grayson, J. M. Webb, L. McCurry, B. Bruce* and bro. *Williamson Fortune*, to meet with a Committee of the same number to be sent by the Broad River Association, should that body agree, at Concord Meeting House, on Friday before the second Sabbath in December next, to labor with and advise the Brethren, settle the difficulty, and restore peace and fellowship if possible.

22. Upon application, Elder J. M. WEBB was excused from delivering the Missionary Sermon on to-morrow, in consequence of the deranged state of the health of his family, and the Association held a new election, which resulted in the choice of Elder J. C. GRAYSON to fill that appointment,

23. The following resolution, introduced by bro. T. DAVIS, was read and ordered to lie on the table until Monday.

Resolved, That this Association recommend to all the Churches within the bounds of the Western Baptist State Convention of North Carolina, to meet by delegation at some suitable time and place, in order to adjust the difficulty, if possible, that has and does now exist among many of our Brethren and Churches within the bounds of the Convention, upon the subject of union with the Big Ivy Association.

Elder J. M. WEBB led in prayer, and the Association adjourned until 9 o'clock on Monday morning.

LORD'S DAY.—The labors of the day were performed by those appointed. Elder R. WOODRUFF, commenced the morning services, and delivered a Sermon from Isa. 5th chap. 4th verse. Elder J. C. GRAYSON followed in a Sermon on Jeremiah, 50th chap. 51st verse; and was succeeded by Elder M. RICKMAN on Job, 17th chap. 9th verse, when the concluding services were conducted by Elder S. G. HAMILTON. The whole performance was solemn and interesting, and from the attention and tenderness exhibited in the congregation in attendance, it is hoped and confidently believed, that lasting good will result from the devotional exercises of the day. According to direction, a collection was taken up, amounting to $15, immediately after the delivery of the second sermon to aid the operations of the Western State Convention.

MONDAY.—The Association met according to adjournment. Elder T. HENSON led in prayer.

The Circular Letter prepared by Elder J. C. GRAYSON, was received, read and adopted and ordered to be printed in connexion with the minutes of this Session.

Corresponding Letters were received, read and adopted.

Upon motion, ordered that the Clerk superintend the printing and distribution of as many proceedings of this Session as the remaining funds on hand will justify, services rendered in his official capacity.

Upon motion, Resolved, that the thanks of this Association are due and are hereby tendered to the citizens of this vicinity, for the very kind manner in which they have entertained its members during the present Session.

Upon motion, ordered, that Mount Zion Church be attached to the first District. That Rock Spring and Packolet, be attached to the second, and Laurel Springs to the third District.

The resolution introduced on Saturday by Bro. T. DAVIS, upon the subject of Union with the Big Ivy Association, was taken up and considered, and after an animated discussion, withdrawn by the mover.

Upon motion, ordered that ten dollars of the monies collected on the Sabbath to aid the operations of the Western Convention, be applied to the department of Home or Domestic Missions, and the ballance to the Department of Foreign Missions.

Elected Elders J. C. GRAYSON, B. BRUCE and L. MCCURRY, members to the next meeting of the Western Convention.

The concluding prayer was solemnly made by Elder P. OWEN, and the Association adjourned *Sini Die.*

J. C. GRAYSON, Moderator.

J. M. WEBB, Clerk.

CIRCULAR LETTER.

The Green River Baptist Association to the Churches in Union, Sendeth Christian Salutation:

Dear Brethren, we address you this year, on the subject of Church Discipline.

The Baptists, as a denomination, take the New Testament for their discipline, leaving each church to form its own Articles of Faith, and Rules of Order according to that, being amenable to no other church or ecclesiastical body whatever. A church, therefore, is the highest ecclesiastical authority or body known in the New Testament. The churches, then, are the source of all power, and Associations and other ecclesiastical bodies, have only a delegated authority, by which they act for, and in the name of, their constituents; and their decisions have no other force than the moral power which united wisdom and piety give them.—It is the duty of all who are members of churches, to acquaint themselves with the constitution and design of the church, or they cannot properly enjoy its privileges, or discharge their duty as members.

What, then, is a Christian Church?

1st. By the Church we are to understand the whole of God's chosen people, in every period of time. Thus, Paul speaks of the "General Assembly and church of the first born. (Heb. 12, 22-25.) Again he says, "Feed the church of God, which he hath purchased with his own blood." (Acts 20, 28.) 2d. A Christian church we understand to be an assembly of baptized believers, united to one another by their own voluntary consent, and meeting in one place for the solemn worship of God. (Acts 9, 31. Rom. 1, 7. 1st Cor. 1, 2. Eph. 1, 1. Phil. 1, 1. Col. 1, 1. 1st Thes. 1, 1.) As every church should be governed by the word of God, it is necessary that there should be officers in each church, to carry out the purposes designed by Christ in the constitution of churches, in the way the church understands them. These we find to be of two orders, only, that is, Bishops and Deacons. (Phil. 1, 1.) Bishops to attend to its spiritual affairs, and Deacons to attend to its temporal concerns. That there are but two, is evident from the fact that we have no information concerning the choice, qualification, or duties of any other. See 1st Tim. 3, 1-13. That Elder, Pastor and Bishop are only different terms for the same office, is evident from Acts 20, 17, compared with the 28th verse. In the 17th verse we are told that Paul sent to Ephesus and called the Elders of the church together and made an affectionate address to them, in which he said, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blo[illegible]

1, 5–7, and 1st Peter 5, 1–2; 1st Tim. 5, 1. The Deacons were appointed to receive and pay out the funds of the church; especially those which are raised for the relief of the poor. All other offices but these are the inventions of men, and not the appointment of Christ. A Christian church, with its office bearers, is complete in itself for the observance of divine ordinances, and the exercise of discipline.

Having briefly noticed the character of the church of Jesus Christ, we come now to speak of the discipline of the church. Discipline means order and regularity in the government of the church, derived solely from the word of God; which regards the purity, and peace, and usefulness of its members. Discipline is to a church what order and regularity are to a family, or the administration of law to a nation. It is not intended to coerce the judgment and consciences of men, or avenge any public or private injury, but it is designed to effect the observance of those means by which the holiness, comfort and usefulness of christians may be preserved and improved; to show the influence of the christian religion in producing all that is excellent, amiable and beneficial; to secure the fulfilment of all the relative obligations of church union; to attract all persons to join the church, whose minds and characters are governed by evangelical truth and undissembled piety; and to remove from the church such as prove themselves to be unworthy of a place among the followers of Christ. There are many passages in the New Testament which clearly recognise, or positively and authoritatively enforce, the exercise of discipline in the church of Christ; and it becomes all who bow to his spiritual rule, to hear what the Spirit saith to the churches on this subject. See Matthew 18, 15–18; 1st Cor. 5, 2; 2d Thes. 3, 6, and Titus 3, 10–11. The government of the church, according to the Scriptures, is congregational; and in all the business transactions of the church, where there is a difference of opinion, it should be left to the free suffrage of the church; and the minority ought to submit to the majority, except in receiving members into the church, in which all must be agreed. If the Acts of the Apostles be studied with care, this will appear sufficiently clear. We shall find that nothing was done in the primitive churches without the co-operation of the lay members; no, not even when the Apostles themselves were present. Even the election of a new Apostle was made by the brethren, and not by the Ministers exclusively.—(Acts 1, 21–23.) The decrees of the Council at Jerusalem were passed also by the Church, and went forth in the name of the Apostles, Elders, and brethren.—(Acts 15, 22–23.) From hence we infer, although no case occurs in the inspired history, where a church elected its Pastor, yet it so entirely accords with the practice of the Church in other respects, that an exception in this particular would have been a singular case. The decision of reason harmonizes on this subject with Revelation, for if we have an undoubted right to choose our own lawyer or doctor, how much more so, to elect the man to whom we shall intrust the care of our soul. The choice of Deacons also should be by a vote of the church; and this should be taken into prayerful consideration at least one month before the choice is made. In the first appointment of Deacons, we are told that the twelve called the multitude of the disciples unto them, and said, "Wherefore brethren, look ye out among ye seven men, of honest report, full of the Holy Ghost," &c. "And the saying pleased the whole multitude, and they chose Stephen, a man full of faith," &c. Read the whole account in Acts 6, 1–6.

But on this part of the subject we need not enlarge. It appears to have been the practice of Baptist churches (or those that believed and practiced as the Baptists do now,) to do their business by the free suffrage of the members of the church—from the days of the Apostles to the present time.* But the limits of a Circular will not permit us to offer the historical proof.

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*Before the American Revolution, there was near the house of Mr. (afterwards President,) [illegible] Baptist church, which was governed on congregational principles, and

In attending to those things which are the proper objects of discipline, our first concern should be, to see that all our measures are aimed at the good of the party, and the honor of God. Both these ends are pointed out in the case of the Corinthian offender. All was to be done, "that his spirit might be saved in the day of the Lord," and to *clear themselves* as a church from being partakers of his sin. If these ends be kept in view they will preserve us from much error; particularly from the two great evils into which Churches are in danger of falling--a false tenderness, and an unchristian severity.

In the exercise of discipline it is necessary to distinguish between faults which are the consequence of sudden temptatation, and such as are the result of premeditation and habit. In all our admonitions regard should be had to the age and character of the party. An elder, as well as other men, may be in fault, and a fault that may require to be noticed, but let him be told of it in a tender and respectful manner. While you expostulate with young men on terms of equality, pay a deference to age and office. Rebuke not an elder, but entreat him as a father, and the younger men as brethren. (1 Tim. 5. 1.) The charge given by the Apostle to the Romans. (16, 17—18.) Tho' applicable to a church, yet seems to be rather addressed to the individuals who compose it. "Now I beseech you brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." The characters to be avoided appear to be persons whose object is to set up a party in the church, of which they may be the heads, or leaders, a kind of religious demagogues. Such men are found at one time or another, in most churches; and in some cases the peace of the church has been invaded by a stranger, who is not of their own community. Let the brethren have their *eyes* upon such men. *Mark them.* Trace their conduct, and you will soon discover their motives. *Stand aloof from them*, and avoid sticking in with their *dividing measures.*

In all cases of *personal offence*, the rule laid down by our Lord in the 18th chapter of Matthew, ought to be strictly attended to; and no such offence ought to be permitted to come before a church until that precept of Christ has been first complied with by the party, or parties concerned.

When a member is turned out of the church, if he still continues in a state of impenitence, persists in his sin, or be unreconciled to the church's proceedings with him, it is of the utmost consequence that every member should act a uniform part towards him. We may it is true, continue our ordinary course with him, as a man, in the concerns of this life; but there must be no familiarity, no social intercourse, no visitings to, or from him, nothing in short, that is expressive of ignorance at his conduct. "If any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, we must not keep company with such an one, no, not to eat."—1. Cor. 5, 11. If individual members act contrary to this rule, and carry it freely towards an offender, as if nothing had taken place, it will render the censure of the church of no effect.—Those persons also, who behave in this manner, will be considered by the party as his friends, and others, who stand aloof as his enemies, or at least as being unreasonably severe, which will work confusion, and render void the best and most wholesome discipline. We must act in concert, or we may as well do nothing.—Members who violate this rule are partakers of other men's sins, and deserve the rebukes of the church, for counteracting it's meusures.*

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whose monthly meetings he often attended. Being asked how he was pleased with their church government, he replied that it had struck him with great force, and interested him very much; that he considered it the only form of pure democracy that then existed in the world, and had concluded that it would be the best plan of government for the American [illegible].

*Fullers works, Vol. 2, page 465.

If the crimes of rich men be either entirely overlooked or but slightly touched, lest the *cause* should suffer from their being offended, or if the misconduct of poor men be disregarded on the ground of their persons being of little or no account, "are we not carnal, and walk as men?" Brethren, are there any such things amongst us? search and see. Such things ought not to be. If a member withdraw from a church, the church ought to admonish him, and if he cannot be reclaimed, to exclude him, but the withdrawing cannot itself dissolve the relation. Till such exclusion has taken place, he is a member, and his conduct affects their reputation, as much as that of *any other member*. With regard to a neglect of discipline lest it should injure the cause—it should be our concern to obey the laws of Christ, and leave him to support his own cause. If it sink by a fulfillment of his commandments, let it sink. He will not censure us for not supporting the ark with unhallowed hands. And, if it be criminal to fear the rich, it cannot be less so, to despise the poor. Let brotherly love abound towards both. Do all things without partiality and without hypocricy.

It is a mistake to suppose an individual should not be excluded from the fellowship of the Church, if his conduct deserves it, because he has been esteemed a christian. Admitting the possibility of a child of God, falling into gross and open sin, as did David and Peter, yet who can tell till such a one be reclaimed, that he is not an apostate? But if we could know to the contrary, yet it is evident while unreclaimed, he is neither fit for Heaven, nor the fellowship of the Church. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived, neither fornicators, nor idolators, nor adulterers, nor affeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the Kingdom of God—1st Cor. 6, 9–10. When the children of God forsake his law and walk not in his Judgments, when they break his statutes and keep not his commandments: Then he will visit their transgression with the rod, and their iniquity with stripes, and sooner or later, reclaim them as sheep wandering from the fold. The Church ought to enter into this gracious design, and by withdrawing their fellowship from the wandering brother, endeavor the sooner to reclaim him. This is certainly a duty they owe to him and the cause of God. By pretending to be ignorant of his sin, and retaining him in their fellowship, they help to lull his conscience a sleep, and delay the needful work of repentance, and disgrace the church of God. The individual mentioned in 1 Cor. 5. 1, was probably a converted man, yet Paul advised that he be immediately excluded, v. 5. This act of the Church had the desired effect, for we read in 2d Cor. 2. 7, Paul's direction for his restoration. Another mistake in some churches, is that so long as an individual confesses his sin, the church is bound to forgive him, and continue their fellowship, however gross and frequent his crimes may have been. This mistaken notion, has arisen from a misapplication of the Saviour's directions contained in Luke 17. 3-4. "Take heed to yourselves; if thy brother trespass against thee, rebuke him, and if he repent forgive him. And if he trespass against thee seven times in a day, and turn and say I repent, thou shalt forgive him."—This direction is not to a Church *collectively* in dealing with members, but for an *individual christian*, in his conduct towards another, who has offended him *personally*. It is no difference how often such an offence is repeated, if the offender turn and express his sorrow for it, (with apparent contrition of heart,) thou shalt forgive him. The case however is very different, where an individual is guilty of gross immorality. In such a case we have a very plain direction what to do in 1. Cor. 5. 11, that is, not to keep company with a man that is called a brother, if he be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such a one, no not to eat. The perversion of this scripture, [illegible]ve of much evil, in some of our churches. Individuals are [illegible]hip, who are habitual drunkards. They come forward from [illegible] their faults, and are forgiven. They go away, repeat the

same fault, and are still forgiven. This confession, too, frequently is not *voluntary*, but *forced*. They will not come to the church, to confess, until called upon, and then probably endeavor to extenuate the offense, as much as possible, laying the blame not so much on *themselves*, as the *circumstances* of the case. *The day* was *cold* or *wet*, they met with a *friend*, who *invited* them to *drink*; they took *only one or two drams*, and the *effect* was *greater* than was expected, and after all, they were not *so drunk* as represented. Yet when this *lame* confession is at length extorted, he *must* be forgiven, according to this mistaken notion, although his conduct is injuring the cause of religion, and in direct opposition to the Scripture, "with such a one, no, not to eat." If this principle of interpretation be continued, it will be impossible for any man to be excluded from the church, however bad his conduct may have been, since such a one can always bring forward repentance, in arrest of judgment, when the church is about to turn him out.

But, we ought to have as tender a regard for the glory of God as we do for our brother, and whenever it is clearly known by any of the members of the church, and by him or them made known to the church, that one of its members is guilty of adultery or fornication, or abusers of themselves with mankind, or any other such presumptuous sins, it is the duty of the church to exclude such a member immediately, no difference what his confession may be, whether he be present or absent; and if a church fails to do her duty, as above named, she brings a reproach on herself, and the cause of religion. The end to be answered is not merely the good of the offender, but to *clear* the church from the very *appearance* of immorality. Though Miriam might be truly sorry for her sin, in having spoken against Moses, and though she might be healed of her leprosy; yet the Lord said, "Let her be shut out from the camp seven days, and after that let her be received in again." And, brethren, the sin of drunkenness stands side by side with the above named enormons sins, and it may not be proper in all cases to exclude a member from the church the *first* time he gets drunk, yet unless there is something more than common plead in extenuation of his fault, he ought to be expelled from the church for the second offense. And, dear brethren, we are admonished in the Scriptures to abstain from every appearance of evil, (1 Peter, 3, 22,) and as dram-drinking is the down-hill road to drunkenness, it has the appearance of evil, and very often leads to that evil. Every church member therefore, ought to abstain from drinking intoxicating liquors, except absolutely necessary with medicine. For it is evident to every person of discernment that there are very few persons who are habitual dram-drinkers, but what drink too much at times. And let it be distinctly understood among us, that it is an *outrage* on good breeding, and an *insult* to a christian, for any man to set out spirits and ask him to drink. And by so doing, endeavor to ward off the dark blot of intemperance which has disgraced the churches.

Dear brethren, it is impossible in the limits of a Circular to treat on all the points of discipline that will come before the churches. We have endeavored to give some general directions, and called your attention to some particular things, which we thought most likely to be useful to the churches.

"Finally: a watchful eye upon the state of the church, and of particular members with a reasonable interposition, may do more towards the preservation of good order, than all other things put together. Discourage whisperings, backbitings and jealousies. Frown on tale bearers. Nip contentions in the bud.—Adjust differences on civil matters amongst yourselves." "Behold how good and how pleasant it is for brethren to dwell together in unity." "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy: To the only wise God, our Saviour, be glory and majesty dominion and power, both now and ever. Amen."

J. C. GRAY

J. M. WEBB, Clerk.

STATE OF THE CHURCHES.

		CHURCHES.	PO. OFFICES.	BY WHOM SUPPLIED.	Ch. Meet.	DELEGATES' NAMES. Ministers' names are in SMALL CAPITALS; unordained Preachers in *italics*; a * denotes absence.	Baptized,	Rec. by Let.	Restored,	Dismissed,	Excomuic'd	Dead,	Total No.	Contribut's.
FIRST DISTRICT.	1	Head 1st Broad,	Golden Valley,	J. C. Grayson,	4	W. Fortune, D. Pruett, E. Hunt, L. Taylor,	16	3	0	9	2	0	115	1 80
	2	Ebenezer,	Logan's Store,	A. Padgett,	1	L. Deck, B. Jenkins,	3	6	0	5	0	1	57	1 25
	3	Concord,	Webb's Ford,	I. M. Webb,	2	J. Bostick, B. Magness,	3	5	0	1	0	0	46	1 05
	4	Big Spring,	Duncan's Creek,	L. McCurry,	2	J. W. Price, J. W. Murray,	10	4	0	17	1	0	74	1 35
	5	High Shoal,	High Shoals,	H. Colbreath,	4	A. PADGETT, W. WILKEY,* W. Smith, H. Padgett, A. Padgett,	8	2	0	4	1	1	75	1 25
	6	Wall's,	Webb's Ford,	D. Pannell,	4	D. PANNELL,	1	3	0	0	0	0	21	50
	7	Pisgah,	Golden Valley,	T. Dickson,	2	J. H. Swafford, M. Right,	2	0	0	1	0	0	28	55
	8	Mount Vernon,	Rutherfordton,	J. M. Webb,	3	J. M. WEBB, T. Davis, J. U. Whitesides,	11	6	0	6	0	1	97	1 53¼
	9	Cane Creek,	Golden Valley,	J. C. Grayson,	2	B. Taylor, S. McCurry,	1	0	0	0	0	0	30	75
	10	Mount Zion,	Duncan's Creek,	L. McCurry,	1	L. McCURRY, J. G. Devinney,	0	0	0	0	0	0	16	1 00
SECOND DISTRICT.	11	Shiloah,	Rutherfordton,	H. Colbreath,	3	H. COLBREATH, J. WILKEY, R. Scoggins, H. P. Miller,	9	7	1	0	0	1	69	1 62½
	12	Green's Creek,	Sandy Plains,	H. Colbreath,	1	*B. Page*, T. C. Page, J. M. Hester,	4	1	0	4	1	1	57	70
	13	Green River,	White Oak,	T. B. Justice,	3	John Allison, J. M. Hamilton, J. B. Allen,	9	1	1	4	0	0	84	90
	14	Silver Creek,	White Oak,	H. W. Patterson,	1	J. Jackson, J. Arledridge,	0	1	0	3	0	0	35	70
	15	Cooper's Gap,	Chimney Rock,	T. B. Justice,	3	T. B. JUSTICE, L. Coward, E. Lynch, S. Waldroup,	1	2	0	3	3	1	83	1 60
	16	Arrowood,	Arrowood,	A. Padgett,	2	A. Lancaster, W. Lancaster,	2	1	0	4	2	0	33	50
	17	New Bethany,	Stone Mountain,	H. W. Patterson,	3	H. Gilliam,	1	3	0	5	0	0	19	50
	18	Rock Spring,	Chimney Rock,	J. M. Webb,	1	A. W. Whitesides, A. Whitesides,	1	0	0	0	0	1	32	75
	19	Packolet,	Horse Creek,	J. Evans,	4	J. Covell, B. F. Green,	15	9	0	3	1	0	33	91¼
THIRD DISTRICT.	20	Bethlehem,	Roelville,	J. F. Pendergrass	4	J. F. PENDERGRASS, N. Hoyle, J. A. Coxey,	2	5	0	0	1	0	28	1 00
	21	Bethel,	Sugar Hill,	B. Bruce,	2	B. BRUCE, W. Harriss, W. M. Allen,	6	0	1	4	0	0	38	1 [illegible]
	22	Round Hill,	Minersville,	T. B. Justice,	1	J. Alley, T. Nanney,	6	4	0	5	0	1	65	
	23	Mountain Creek,	Rutherfordton,	T. B. Justice,	4	W. B. Metcalf, N. M. Kilpatrick, J. T. Lewis,	9	4	0	1	0	3	84	
	24	Bill's Creek,	Chimney Rock,	B. Bruce,	3	R. O. Ledbetter, A. O. Lynch, T. Harriss,	8	0	0	44	1	1	134	
	25	Harmony Grove,	Military Grove,	J. C. Grayson,	1	J. C. GRAYSON, A. H. Simmons, J. C. Simmons,	3	0	0	1	3	0	26	
	26	Montford's Cove,	Sugar Hill,	B. Bruce,	1	H. M. SLOOPE, M. Hall, J. Hemphill,	7	2	0	7	1	0	53	
	27	Laurel Spring,	Fairview,	P. Owen,	3	J. W. FREEMAN, M. Ownby,	0	0	0	0	0	0	13	
							138	69	3	131	17	12	1445	

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devise some means by which he could get a new trial. A
ing the matter, it was thought best not to advise the church
ject at this time.

On motion, adjourned till Monday 9 o'clock.

Prayer by Elder J. Ivans.

Lord's day.—The word of life was preached by those a
to a very large and well ordered congregation, with zeal and
the services of the day were opened by J. C. Grayson, on
J. M. Webb followed on 1 Timothy, 1, 15, and W. Hill on
And we hope the good effects will be realized in days to come.

Monday.—Met according to adjournment. Prayer by El
W. Patterson.

18. The corresponding letters were read and adopted.

19. On motion took up the request of the Salem Association, as ex-
pressed in her letter of correspondence; desiring this body to send dele-
gates from all the churches composing the Association, to meet in Con-
vention on Friday before the 1st Sunday in April next, at Salem, in Hen-
derson county, for the purpose of devising ways and means to induce a
reconciliation between the UNITED and the FREE WILL Baptist. Upon
due consideration whereof, Resolved that as this Association is not infor-
med upon the character and extent of proceedings and measures to be
adopted, by said convention, that we deem it inexpedient for the church-
es to send delegates as requested. But that five delegates be appointed
by the Association, to meet in said Convention: as well to ascertain the
character of its proceeding, as to express and explain the views of this
Association upon the measures proposed; whereupon the following breth-
ren were appointed to attend, viz: Elders J. M. Webb, J. C. Grayson,
H. W. Patterson, L. McCurry and S. G. Hamilton.

20. Resolved, That the Clerk superintend the printing and distributing
of the Minutes—that he get as many copies printed as he can, for the a-
mount of money on hand.

21. Resolved, That the thanks of this Association is due, and is hereby
tendered to the church, and citizens of this vicinity, for their kindness in
the accommodation of this body, during its present session.

22. Distributed corresponding Minutes.

23. On motion, adjourned to the time and place above named.

Prayer by Elder J. Wilkey.

J. M. WEBB, MODERATOR.

J. C. GRAYSON, Clerk.

CULAR LETTER.

REEN RIVER ASSOCIATION TO THE CHURCHES IN UNION:

[illegible] of the beloved of God, and such as are called to be Saints,—Grac[illegible] unto you, and peace from God our Father, and the Lord Jesus Christ.

We give thanks to our Almighty parent, dearly beloved Brethren, that through his tender mercies, we are now enjoying another pleasant Associational interview; and that by his abundant grace continued unto us, we are permitted in compliance with directions given by our last Association, to send you this, our Address of Love, upon the subject explanatory of the 10th verse of the 3rd chapter of Paul's first Letter to Timothy: "And let these also first be proved; then let them use the office of a Deacon, being found blameless."

The instructions given in every portion of divine revelation, constitutes a subject of deep solicitude to the Christian mind, as it is of the first importance that the will of God should be known and understood, that it may be reverenced and obeyed. Especially does an increasing interest attach itself to the investigation of those peculiar traits, existing in the character of men, (as described in the Scriptures,) by which they are known to possess a fitness to be leaders and Ministers in the household of faith. The magnitude of these facts will no doubt, effect your minds impressively, when we remind you that in every age of the world, the most fruitful sources of the evils and distresses that have afflicted the Christian Church, have arisen from the misrule, negligence, ignorance or misdirection of persons appointed to be leaders in its ordinary services.

This circumstance should, (we think,) convince you, that you can scarcely be too careful in your selections to fill the office referred to in the text; and that, should any Deacons already have been appointed, who have failed to fill the measure of duties assigned them, that you cannot too soon, adopt measures that will be calculated to fill up the vacuum created by their unfaithfulness, either by constraining them to obey the requirements exhibited in our sacred rule, or to give place to others who will obey them.

That we may place the subject before you in the plainest manner possible, we design through the assistance of our Almighty parent, to treat upon its several branches under the following classification, i. e.

First, to show the proof necessary to be made anterior to the ordination of Deacons. Secondly, how they, when ordained, should use their office, and Thirdly, the consequences that will most assuredly result from the [illegible]er in which it is used.

[illegible]t us to remark in advance, upon the first point, that by compar[illegible]resent practice with that which was advised and adopted by the [illegible]nd brethren, at the time the office was constituted in the Apos[illegible]t will be seen and shown, that there has been a greater depar[illegible]rimitive loveliness in this particular, than is seen to exist in [illegible]ranch of Christian discipline. The rule by which they were [illegible] having respect especially to the abilities, qualifications and [illegible]f persons chosen, to discharge the functions of their office.—

Ability, qualification and disposition, being now, almost entirely neglected and disregarded.

That every person chosen to the deaconship, should be, (to use a common phrase,) a good man, is not denied, but that there are thousands of good men in the pales of our Church, that have no capacity or fitness to act in the character of deacons, is proven, as well by common experience, as the word of God, for if it had not been so, the Apostle's directions in the text before us, would have been unmeaning, when he says, "let them first be proved," which plainly implies that members are unfit to fill the office, unless they possess that measure of capacity, which will enable them to accomplish the end proposed in its creation; and to show more clearly, what proof is necessary to be made upon the subject, we here beg leave to advert to, and show, what that end or object was:

In the days when christianity existed in its pristine loveliness, and stood beautifully arrayed in its golden vestments of disinterested purity, members of the church did not manifest so much penuriousness toward God, and such an unbounded love for worldly good and promotion, as they have since done; for it is in evidence in the word of God, that "so many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the Apostles' feet," presenting it as an offering to the cause of Christ, and to be used as would best tend to the promotion and advancement of his kingdom in the salvation of sinners. This money was intended to supply the temporal wants of the Church, and was to be distributed as occasion, justice, mercy, or necessity might require, and these requirements may be classified under three general branches, viz: The support of the gospel, the support of the poor, and the support of the Lord's table, with incidental expenses, &c.—In the earliest days of Christianity, the distribution of this fund was committed entirely to the superintendence of the Apostles and preachers of the gospel; but when the number of the disciples were multiplied, there arose a murmuring upon the subject of distribution, which gave rise to a Council of the multitude, which was called together by the twelve Apostles (see Acts, 6th c.) who said, "It is not reasonable that we should leave the word of God and serve tables: wherefore, brethren, look ye out from among you, seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business; but we will give ourselves continually to prayer, and to the ministry of the word, and the saying pleased the whole multitude," &c. In obedience to this direction, the seven were chosen, and by the apostles ordained to that office.

The particular features of this relation, to which we wish to invite your attention at this stage of our remarks are, that the persons then to be chosen, were required to be men of honest report, full of the Holy Ghost and wisdom. This standard of measure then adopted, was designed by the great head of the Church, to constitute the rule by which all, in ceeding generations, who were called to fill the offices of deacons, be tried. And it is just as necessary now, that those appointed to fice should be tried by that rule, as it was then. First, then, wh cons are to be appointed in our churches—the enquiry should be, men of honest report? For it certainly should be required of th are to superintend this branch of the business of the Church, characters of unsullied honesty; otherwise they could not be

render full satisfaction in the discharge of the duties of their office. And it was to this intent, that Paul gave his directions to Timothy—(1st Letter, 3d c. 8th v.) where he informs him, that persons selected for this office, should not be greedy of filthy lucre; the reasonable inference of which is, that men could not well be trusted with the funds of the church, whose hearts were intoxicated with the love of gain. More especially would it render them unfit for that office, when it was remembered that by examples in liberality, they were expected to excite and influence others. to deeds of emulation, and Christian generosity.

Secondly. Are they men, full of the Holy Ghost and wisdom? The spirit here mentioned under the appellation of the Holy Ghost, is that principle implanted in the human heart, that gives energy and zeal to the christian life, and is intended here to personate those noble minded christians, whose love to the cause of Christ, enables them to soar above the sordid influence of present gain, and who shine like morning stars, illuminating the church in its darkest hour of distress and peril; being devoted and untiring in their laudable efforts to promote its onward march to the consummation of its hopes, and ever burning, with desire to do good themselves, as well as to stimulate others to imitate their example—esteeming the favor of their heavenly Father, far greater than the praise of men, for they know and feel that it is better to please and obey God, than to please and obey man. To these Holy men, the minds of all should be directed in making selections for this appointment, for such alone fill the measure of directions given by the Apostle in the above text, when he says, "Deacons must be grave, not double-tongued, not given to much wine," &c.

Thirdly. Persons chosen to be deacons, should be full of wisdom.—In the language of the Apostle, "Holding the mystery of faith in a pure conscience. Wisdom as best defined, implies a knowledge to employ the best means to effect the object designed. The end proposed in the appointment of deacons, being the collection and distribution of monies to supply the temporal wants of the church in its three general classifications as above stated. Such alone should be appointed, as have qualification and disposition to employ the best means to effect this purpose, and with an eye single to these considerations, ought churches to act in trying members for this office, if they act at all; for it is worse than idle to appoint officers in Churches, who have neither talents nor disposition to serve them according to the requirements of the gospel. We have not limits in this epistle, to extend our remarks to all the particulars worthy of notice, either in this or the other branches of our subject, and we therefore close our first proposition by stating, that the Apostle gives further directions, that Deacons be the husband of one wife, ruling their children and their own houses well, and that if in all these things they be found blameless, then let them use their office.

The next general proposition of our subject, is to show how Deacons, thus obtained, should use their office; and it would seem, (in addition to the above,) to be enough for us to say on that point, that they are bound to fulfil its requirements. What those requirements are however, may not all be understood by all, and may constitute a cause of anxious thought and reflection in the minds of many; therefore a fit theme for prayerful and investigation on our part.

From the beginning of Apostolic ministration, it was required of those who embraced the gospel, to contribute out of their worldly possessions, enough to sustain the operation of its blessed Laws and government, and those laws as far as our subject relates to them, we have classified into three branches. For it was ordained by our great Law giver, that the gospel should be preached unto the nations; the ordinances of the supper, &c. administered, and the poor provided for. The ministry could not give themselves wholly to the duties of their appointment without support —the elements of the supper could not be procured, or the poor relieved from distress without means. This led the Apostles in their ministration, to press this subject home to the hearts of their hearers, and the consequence was, that through the liberality of the brethren and people, the supply was abundant.

The superintendence of these important duties being found burthensome to the ministry, were imposed on such members as are appointed to the deaconship; it therefore becomes their duties to supply the claims that christianity has upon them in these varied forms of usefulness. At their peril, therefore, they should not do as (alas we fear) too many are doing, under entering into the most solemn covenant with their Almighty Ruler at the time of ordination, to be active in the fulfilment of the required duties, they sit down and fold their arms in a state of inaction, without pretending to do more than occasionally, to hand round the bread and wine at supper.

Their pastors may preach to them year after year—lose their time, exhaust and waste their constitution in their service, being (often) compelled with shame, to appear before their brethren; unprepared for want of time to read the scriptures and meditate upon their doctrines, in consequence of family or worldly necessities; the poor may remain unsupplied, and the Lord's Supper neglected, and yet they retain their seats in the congregation, statute like, and Galeo like, careing for none of these things. If ever there was a people that lied to God, it surely must be them; for like Annanias and Sophira, they need not to have vowed; but having entered into the covenant, (not with man, but the great head of the Church,) and promised compliance voluntarily, after which to permit their penurious dispositions, or fear of persecution, to make them disobey, is bad indeed. And persons living under the influence of such a great sin of disobedience, may assuredly expect to incur the displeasure of their God, and reap their awful reward of sorrow. No, dear brethren, it is the duty of Deacons to examine into the wants of the church in these particulars, and to press home upon the minds of the brethren, the necessity of adhering to gospel requirement, by contributing in justice and of right, what ought to be given and applied to these important branches of the service we owe to our blessed Redeemer! never permitting the Lord's [illegible] ble to be neglected, or suffering the poor to remain unsupplied, or [illegible] preachers to go unrewarded, for the labors and turmoils of their weariso[illegible] and anxious lives, and if they do, they are as certainly accountab[illegible] to the throne of the Almighty, for the evils resulting from their ne[illegible] gence, as that they have a being; for before this throne will appear [illegible] groaning and lamentations of those who suffer the effects of their [illegible] administration of the laws of the kingdom of Heaven.

But perhaps some will endeavor to veil their unfaithfulness, by pl[illegible]

that they have not ability to do all themselves, and that they have fears of wounding the feelings of others, as the members generally, are not willing to help them. Poor excuse indeed; for in the first place, if it is as represented, the failure has probably arisen from negligence on the part of such Deacons as have either by example or precept, failed to present the subject before the people in its rightful aspect, for it is confidently believed, that in this enlightened and christian age, there are not many (if any) congregations, who would not be willing to support the gospel, and do justice to all its claims upon society, if those appointed to superintend this branch of business understood their duty, and would execute it with any sort of faithfulness. In proof of which, we would mention that instances are of no uncommon occurrence in the church, where deacons have been so devoid of zeal, as to let the cause of christianity suffer, until more noble hearted members would become disgusted and wounded with such negligence, and would take up the subject; and without being cloth-ed with any authority whatever, do more in a few months, than the dea-cons had done for years. If the facts however, are not in every instance as stated, and it should be so, that members refuse to contribute according to their ability their reasonable portion, the Deacons to use their office well, should present such defaulting members to the notice of the church, as gross violators of this sacred rule of our christian discipline, that the church may take cognizance of the deed, and adjudge the case as of right it should be done, and let the judgment thereof be as it may, the Deacons are then free from their covenant. And in respect to the wounding of feeling, as complained of, we reply that it is better to obey God than to fear men; for should members have so little respect towards their christian covenant, as to disobey the directions of heaven, & fail to do justice to such as have rightful claims upon them in refusing to assist their brethren in supplying the temporal wants of the church, to say the least of it, it argues much against their love to God and his people; and fears are entertained that they know and have experienced but little of the spirit of christianity, that exhibited itself in the case of Zacheus, when he in the fullness of love said: "The half of my goods I give to the poor, and if I have taken ought wrongfully of any man, behold I restore him four fold—for to request and require privileges and labors unrequited, is in every aspect anti-christian; being contrary both to the letter and spirit of the gospel.

Let men, therefore, think and say what they may, officers in the church should obey the captain of the hosts without fear of evil, for he best knew what was right who commanded; and thus obeying, if evil should come, the fault is not theirs; for they have done their duty and shall be free from blame in the sight of heaven. And it should be held in perpetual remembrance, that if because men complain, christians were to falter in their course of duties, then Christ would not have died, nor the gospel have been preached; for against the Saviour, the Gospel and the preachers, the enemies of the cross have ever been and are now, often complaining.

The last view of our subject is to show the consequences that will most assuredly result from the manner in which the office is used. Fortunately for this happy country, there are not many persons who come under the character of the poor, so especially as to demand the attention of Dea-

cons; the church is therefore, in a great measure relieved from the burthen imposed on those living in regions where they are more numerous.—If, however, there should be any, relief to such through christian kindness, would be to them a blessing of the highest magnitude; but should the deacons fail to supply their needful situation, the consequences would be great distress to them while the displeasure of the Almighty would be incurred, and exhibited toward those who withheld the support. If the Lord's table and other incidental expenses are promptly supplied, the blessings of Heaven may be expected to rest upon the congregation; for the beauty of Holiness exhibited in the administration of the Supper, cannot fail to impress its lasting blessings upon both receivers and spectators to Such scenes of loveliness, thus showing forth the Lord's death until his return —while coldness and barrenness of soul will be the fruits of all counter practices in this particular.

If the ministry are well supported, its consequences are felt in every branch of society, as it presents those who are called to discharge that sacred trust with increasing facilities and abilities, to accomplish the object of their mission; for it not only gives them time to labor in the gospel field, but it enables them to prepare themselves, so that they can appear before their brethren and the world in the character of workmen, not to be made ashamed. And the very fact that they are supported, places them under stronger obligations to extend their labors and usefulness. For being confident that their cause is a righteous one, and seeing that their brethren appreciate their labors, they meet them more in the spirit of their calling, and burn with desire to explain to a lost world, the charming doctrines of the plan of life and salvation. And being thus affected as stewards of the mysteries of faith, they hand forth the waters of life and bread of heaven in their richest abundance, through which medium the household of God are fed and blessed, and their hearts made glad to overflowing—the sweet savor of which is not confined to them alone, but others seeing their sweet enjoyments, are constrained to join themselves, under the banner of King Emanuel; for under such circumstances, the sacred Schechina, in all its excellence may be expected, and seen to emit its hallowed flame from the breast plate of the priest, and to make its appearance amidst the Cherubims of glory, that overshadow the mercy seat; for the Lord God will visit that people that obey him and do his will. And thus are blessed together the receiver and the giver; for in such cases, the ministers of the gospel have both time and abilities to meet and combat error in all the varied forms in which it is seen to walk among the children of men, and so to explain the mysteries of redemption, that all who hear them are enabled to grow in grace and the knowledge of the truth, and soon to come to the full stature of men in Christ Jesus. How amiable, therefore, are the consequences resulting to the christian church by the faithful discharge of the duties of the office of deacon; for even those who use it well are blessed, for they purchase to themselves a good degree and great boldness in the faith.

As an evidence of all the facts stated above, and to increase the hopes of such as use the office well, we remind you, that it is written in the 6th chap. of the Acts of the Apostles, immediately following the ordination of the first Deacons, "*That the word of God increased, and the number*

disciples multiplied greatly." Showing plainly what may ever be expected under a correct administration of the laws of Christ.

While these glorious consequences result from the using of the Deacons' office well, the most gloomy and awful effects may be expected to follow, a counter course of unfaithfulness on the part of those appointed to fill that high trust in the christian Church—for in its march it operates like pestilential winds, carrying blight and mildew wherever it goes—cursing every body, and blessing no body. The situation of the Deacons themselves, are made worse; for although they may seemingly retain a small amount, which they otherwise would give, yet God is the author of prosperity, and having not improved the talent committed unto them, they are sure to have to struggle through life in darkness and gloom, feeling in their hearts, that it is known as well by the great head of the church, as by all accurate observers, that they are living daily in violation of the most solemn covenant, made both with God and the church: The people go unblessed, because they have not an opportunity afforded them to render unto the disciples of Christ their just reward, so that they may enjoy the pleasing recollection, that inasmuch as they have given unto them, they have done it unto their adorable Saviour, and they fail to have a rich supply of gospel ministration, because the necessities of ministers confine them at home; therefore their funerals are unattended and church meetings neglected, and disappointed, consequently congregations grow thin and religion cold, which causes all the plants in the garden of grace to droop and wither. The lives of preachers are rendered more unhappy, for they are confined in chains of temporal necessities, while their desires burn like fire shut up in their bones, to go and warn the world to flee from the wrath to come and feed the flock of God. They see Error and Corruption stalking on every side, without time or ability to counteract its prevailing influence; and with all around them both saint and sinner, they become miserable. And thus is our position sustained most positively—that unfaithfulness in the discharge of the Deacons office, CURSETH ALL AND BLESSETH NONE.

In conclusion, we beseech you, dearly beloved brethren, to examine and see if much of the distress prevailing in Zion at this moment, is not produced by a want of attention to this particular feature existing in our institutions, and should you find it to be so, that you awake from your lethargy, make trial, and see if what we have here told you, will not result according to the evidence and conclusions to which our convictions have brought us. We have written this letter under the tenderest feeling of concern for your welfare, and if we have used plainness of speech, it is for the causes' sake which we have espoused—it is to advance the interest and happiness of you, dear Brethren—our warmest affections and desires are with and for the hopeful progress and onward march of our young (but amiable) Association and churches composing its body, and most sincere. and affectionately we commend you to the throne of God's rich grace, the attainment of that object through the sanctification of his spirit d obedience to his will.

May the peace and wisdom of the gospel of our Lord Jesus Christ, be h you and direct your minds to do his holy and blessed WILL.

J. M. WEBB, MODERATOR.

C. GRAYSON, Clerk.

STATE OF THE CHURCHES.

	Churches.	Post Offices.	By whom Supplied.	Ch. M.	DELEGATES NAMES. Ministers' names are in SMALL CAPITALS, unordained Preachers in *italics* A* denotes absence.	Presd.	Rebpt'd	Rest'd	Dismd	Excl'd	Dead.	Total.	Contributions
1st District.	1 Head 1st Broad,	Golden Valley	J. C GRAYSON,	48	J. C. GRAYSON, John S. Price.	1	1	0	21	2	1	77	$1 47½
	2 Ebenezer.	Ebenezer,	J. M. WEBB,	1	Leonard Deck, Benjamin Jenkins.	9	0	0	16	1	2	65	$1 80
	3 Concord,	Webb's Ford,	J. *M. Webb*,	2	*William Harril* Benjamin Suttle.	0	2	0	1	1	0	51	$1 13¾
	4 Big Spring,	Duncans Creek	L. McCURRY.	2	LEWIS McCURRY. William Davis,	2	2	0	0	0	0	27	$0 75
	5 High Shoals.	*High* Shoals,	J. M. WEBB.	4	W. WILKY, *A Padget. D. Pannel**, W. Smith, *M.* Pannel.	21	0	1	5	0	1	76	$1 25
	6 Pisgah,	Golden *Valley*,	*B Padget*,	2	W. R. Simons, *M. Wright.*	0	2	0	0	0	0	20	$0 82½
	7 Mount Vernon,	Rutherfordton.	J. M. WEBB,	3	J. M WEBB, J. U. Whiteside, Jn. *M.* Allen.	0	0	0	0	0	0	30	$0 75
	8 Cane Creek,	Golden Valley,	J. C. GRAYSON,	3	S. McCurry, *Wm.* O. *Wallace.*	0	0	0	0	0	0	18	$0 95
2d District.	9 Shiloh,	Rutherfordton,	S G HAMILTON,	3	J. WILKY *H. Culbreath*,* *Wm.* Blan, *W.* Green.	0	3	0	1	1	0	46	$0 98¾
	10 Greens' Creek,	Sandy Plains,	S. G. HAMILTON,	1	B. Page, D Feagans.	0	0	0	1	0	1	61	$1 00
	11 Green River,	White Oak.	S. G. HAMILTON,	2	S G. HAMILTON, Jn. *E*llison, J. B. Allen.	3	1	0	1	2	1	69	$0 75
	12 Silver Creek	White *Oak*,	Jn. LION,	3	S. McMurry, James Eginton.	3	2	0	0	0	1	37	$0 80
	13 Cooper.s Gap,	Chimney Rock,	T. B. JUSTICE,	1	C. Brown. W. Gibbs.	3	0	0	3	3	0	32	$1 10
	14 Cross *Roads*,	Gowensville,	W. HANNON,	2	S Crane, Stephen Dill.	0	0	0	0	0	0	32	$0 75
	15 Arrowood,	Island Ford,	J. WILKEY.	4	E. J. Steadman, Peter Cantril.	0	0	0	0	0	0	22	$0 65
3rd District.	16 *New Bethany*,	Chimney Rock,	H W PATTERSON	4	D. Freeman, J. W. Freeman.	4	0	6	1	3	1	36	$1 05
	17 Bethlehem,	Old Fort.	J F. PENDERGRAS.	4	Joseph Noblet. Ambrose *Owenby.*	2	0	0	0	0	0	18	$0 72
	18 Bethel,	Military Grove.	J. C. GRAYSON,	2	M. Reel, C. W. Dickson.	9	0	0	4	0	0	39	$1 25
	19 Round Hill	Minersville,	H *W* PATTERSON,	2	D. Morgan, *W*illiam Johnston.	4	3	1	1	0	0	33	$1 05
	20 Moun'tn. Creek	Rutherfordton,	T. B. JUSTICE,	4	L. F. Cook, James Blanton.	0	3	0	1	0	1	72	$1 17½
	21 Mont'fds. Cove,	Mont'fds. Cove,	H W PATTERSON,	1	Jonathan Ledbetter. M. Hall. *H. M. Sloop.*	8	0	0	1	1	0	34	$1 37½
	22 Mount Moriah,	*Edneyville.*	CANTRIL & LION.	1	J. CANTRIL. JOHN LION, James D. Justice. [A. W. Whiteside,	8	2	0	0	0	0	40	$1 00
	23 Bill's Creek.	*Chimney Rock*,	*H W* PATTERSON,	3	H. W PATTERSON, T. B. JUSTICE, Jn. Whiteside, A. O. Linch.	1	1	0	0	0	2	87	$1 92½
						78	25	8	57	14	11	1029	$24 52

MINUTES

OF THE

ELEVENTH ANNIVERSARY OF THE

Green River United Baptist Association,

CONVENED WITH THE

Green River Church, Rutherford County, N. C.,

A. D., 1851, FRIDAY, AUGUST 1ST, AND DAYS FOLLOWING.

The introductory sermon was delivered, according to appointment, by Elder J. C. Grayson, from John 21st ch. and last clause 16th verse: Feed my sheep.

After a short recess, the Association was called to order by Elder J. C. Grayson, the Moderator. Elder J. M. Webb led in Prayer, and the body then proceeded to business in the following order:

1st. Read letters from 26 churches, and minuted their standing. And also, received Rutherfordton Church, (newly constituted,) and enrolled their delegates names.

2d. Then elected by ballot, Elders J. M. Webb, Moderator, and B. Bruce, Clerk.

3d. Appointed Elders J. C. Grayson, A. Padgett, and brother W. Fortune, with the Moderator and Clerk, a committee of arrangement, to whom all papers are referred.

4th. Then upon motion, the Moderator is directed to appoint a financial committee, and report his appointment at an early hour on tomorrow. The association then adjourned till 10 o'clock, A. M., tomorrow. Elder B. Bruce led in prayer.

SATURDAY, August 2d, 1851.

The Association met according to adjournment. Prayer by Elder J. C. Grayson. Read the minutes of the previous day. Called the roll, and marked absentees; and then received the report of the committee of arrangements, and discharged them.

1st. Read the rules of order.

2d. The Moderator announced the appointment of the financial committee, viz: Brethren C. J. Webb and J. Bostic.

3d. Called for correspondence, and received a letter and minutes from Broad River, but no messenger. Also, a letter and minutes from Catawba River, by her messenger, Elder Thomas Carlton. Likewise, a letter, but no minutes, from the Salem, by her messenger, Elder M. Rickman. From the Tiger, we have no communication.

4th. Then, upon motion, the Moderator appointed a committee to arrange Union meetings, viz: Brethren R. T. Price, D. Feagans, and A. O. Lynch.

5th. Called for and read the Circular Letter prepared by Elder J. M. Webb, which was unanimously received; and ordered to be printed with the proceedings of the meeting.

6th. The Association, according to the appointment of the Union meeting, agreed to hold their next session with the Mount Vernon Church, Rutherford county, four miles N. E. from Rutherfordton; to commence at 11 o'clock, A. M., Friday before the last Sabbath in September, 1852.

7th. The Moderator appointed Elder J. C. Grayson, to write to the Broad River Association; Elders J. M. Webb, B. Bruce, A. Padgett, and J. Wilkey, and Brethren T. Christmas and M. D. Padgett, messengers. Elder A. Padgett to write to Salem; Brethren M. D. Corn, M. R. Moore, and Elder B. Bruce, messengers. Brother M. R. Moore to write to the Tiger River; Elder B. Bruce and Brother J. M. Hambleton, messengers. Elder B. Bruce to write to the Catawba River; Elders J. Wilkey, J. C. Grayson, B. Bruce and J. M. Webb, and Brother O. C. Green, messengers.

In consideration of the fact, that this body will not likely have another meeting before the meetings of the Tiger River and Salem Associations, 1852, therefore, it is agreed, that the messengers appointed to attend those associations the present year, be continued to their next year's meeting, and it is hereby made the duty of our Moderator to appoint Brethren to fill vacancies if any occur, to either of the above associations.

8th. The financial committee report $23 47¼ received from the Churches, and were discharged.

9th. The committee to arrange Union meetings, reported as follows, and were discharged.

The Union meeting for the 1st district, to be held with the Big Spring Church, commencing Saturday before the third L. D. in March, 1852; Elders J. C. Grayson, H. Colbreath, and J. Wilkey to attend it. For the 2d district, to be held with the Shiloah Church, to commence Saturday before the third L. D. in April, 1852; Elders A. Padgett, J. M. Webb, and brother T. Christmas to attend it. For the 3d district, to be held with the Church at Round Hill, to commence on Saturday before the first L. D. in June, 1852; Elders J. M. Webb, J. C. Grayson, and B. Bruce to attend it.

10th. Elected Elder B. Bruce, to prepare a circular letter for our next Session, the subject to be "The duty of Churches to their ministers, and ministers to their churches."

11th. Elected elder J. M. Webb to preach an introductory sermon to our next meeting. Elder L. McCurry his alternate.

12th. Upon motion, Elected Elder J. M. Webb to preach upon the subject of missions to-morrow, after which, a collection for that object will be taken. And elected Elder B. Bruce to preach a sermon before the missionary sermon, and Elder M. Rickman a sermon after it.

13th. Took up the consideration of resolutions. The following was offered by Brother R. T. Price, and adopted:

In consideration of the great lack upon the part of Church members to make up a sufficient amount to pay their Pastors for their yearly labor, and to encourage them to remedy this evil, if possible, Therefore, Resolved, That we request and advise the churches in our union, to send up on the back of their church letters, annually, the amount paid their pastors.

The following was offered by Elder J. C. Grayson, and unanimously adopted:

Whereas, religious intelligence, through the medium of general reading, facilitated greatly by the supply of books conveniently afforded, is in a rapid state of progress in sister Associations, as well as other denominations; Therefore, Resolved, that it is the duty of this body to make arrangements, to supply the reading community within its bounds, with such books as are calculated to promote true piety, dispel error, and build up the faith in the minds of the people.

The Clerk offered the following, which was unanimously adopted: Resolved, That the thanks of this body are due, and are hereby tendered to the brethren and friends of this vicinity, for the very kind and hospitable manner in which they have entertained its members.

Then adjourned till 9 o'clock, Monday morning. Elder A. Padgett prayed.

LORD'S DAY, August 3d, 1851.

The stand was occupied in the morning by Elder B. Bruce, who delivered a sermon from Phil., 4 ch. 7 vr., to a very large assembly. Owing to the falling rain, the people repaired to the house at the close of the first sermon, when Elder M. Rickman delivered another sermon from Job, 31 ch. 14 vr., to a very crowded assembly; yet we are led to hope from the anxious and solemn attention during each sermon, and an exhortation delivered by Elder J. M. Webb, that good was done by the day's labor. Elder J. M. Webb deferred the missionary sermon, as but few gentlemen could get into the house.

MONDAY, August 4th, 1851.

Met pursuant to adjournment. Prayer by Elder M. Rickman. Read the minutes of the previous day; called the roll and marked those absent.

Then, upon motion, the Association suspended business, and went to the stand to hear Elder J. M. Webb preach the missionary sermon. At the close of which a collection was taken amounting to eleven dollars and seventy-five cents. The Association returned to the house and resumed business.

1st. The fifteen dollars and five cents collected at the last meeting of this body, was paid into the hands of Elder J. M. Webb, Agent, and Brethren J. C. Grayson, L. McCurry and B. Bruce, who were appointed delegates at last meeting, are continued.—Also, the money made to-day was paid over to J. M. Webb, Ag't., upon which, Elder J. M. Webb and Brother W. Fortune are elected delegates to the Convention.

2d. Called for, read and adopted corresponding letters.

3d. Upon motion, the Clerk is to superintend the printing and distribution of minutes as usual. He is directed to retain Eight dollars for his fee, and get as many copies printed as he can for the remainder.

4th. Distributed corresponding minutes. Then adjourned to time and place above named. Elder T. Carlton prayed.

J. M. WEBB, Moderator.

BAILEY BRUCE, Clerk.

Ministers Names and Address.

Ordained Ministers.	Post Office.
J. C. GRAYSON,	Golden Valley.
J. M. WEBB,	Rutherfordton.
LEWIS McCURRAY,	Duncan's Creek.
ALANSON PADGETT,	Sandy Plains.
WM. HARRELL,	Webb's Ford.
DOVE PANNEL,	do.
H. COLBREATH,	Rutherferdton.
J. WILLKEY,	do.
BAILEY BRUCE,	Cedar Creek.

LICENTIATE.—T. CHRISTMASS—Rutherfordton.

CIRCULAR LETTER.

The Green River Association, to the Churches in Union---Greeting.

BELOVED BRETHREN:—From almost the beginning of its existence, the plantation of the church of Christ has been infested and embarrassed with the springing up of the wild growth of confusion and division, from seed sown therein by the wicked one, or enemy of the Saints. Coeval with which misfortune, it has been the custom of good men, and assembled bodies of christians, to write and circulate among the brethren, letters of explanation upon subjects on which they no doubt, oftentimes, very honestly differ in opinion. Under the influence of a practice so well adapted to the wants of the great body of the Christian world, who are often destitute of means to enable them to arrive at safe conclusions upon pending questions of difficulty; truth has been permitted to resume its lost but rightful empire over the hearts of men; the sickly confidence of brethren thus deranged has been restored to healthy action; and friendly relations, communion and brotherly affection resumed, and continued to the great joy of the churches generally.

Blessed, indeed, might we have been, if these fruitful sources of evil had confined themselves to those dark ages of time, when ignorance, too often the parent of confusion, violence and persecution, was making its successful ravages upon the face of the moral and religious world. It is a fact, however, which cannot be denied, that our own enlightened and favored day of mercy

has been too productive of the same evils that disturbed the peace and happiness of the fathers; and, in imitation of their wisdom, and invoking the God of Heaven to clothe us with the same spirit that guided their councils in christian rectitude, we proceed to communicate to you through this medium, the result of our united deliberations upon this feature of our religious regulations. To enter fully into the cause of divisions generally, is not the design of the present letter. The simple desire of change of habits, rules and laws, however wise in their construction, has frequently impaired the best established regulations of social and political economy; and perhaps this restless and inventive spirit uniting itself, as we have great reason to fear, with that misguiding, delusive desire to be greatest, that even in the days of the Savior prevailed among his disciples, has had its full share in assailing, mutilating, and discontinuing in practice, some of the long Heaven-blessed rules of baptist discipline.

The pretence of dissatisfaction upon the subject of Calvinism, was clearly refuted, and proven to be false in our letter of 1849. Attempts have also been made, to create discord and excitement upon the time honored custom of churches using a written collection of Scriptural truths, under the appellation of creeds, or articles of faith; and the sophistry of the argument appears in the representations made by the advocates of change: that churches using articles of faith, are constituted on human creeds, against Scripture; while those disusing them, are constituted upon the Scriptures; having no human opinions to mislead them in their councils; while nothing is more foreign from the truth, than this ungenerous allegation. For, in fact, there is no practical difference in governmental usage existing between the two cases; a church being just as much under the influence of human opinions in the one case, as in the other; while in other respects, their use in churches has a decided advantage, as facts united with long experience will clearly establish. To show how little reason there is for the existence of any disturbance of our peaceful councils, it will be enough to remind you, that an opinion entertained so as to make it a rule of action in judgment, is the same as an opinion expressed, and is not in the slightest degree changed by being written on paper, for in either case, it becomes a constitutional standard of government, being as strictly enforced in the one case as in the other, and just as much affects the subjects of action respectively. To prove this position, let us suppose a church, proceeding to act in its organised

capacity, under its pretended freedom from human *creeds;* being, as it styles itself, constituted upon the scriptures, and while sitting in council, there arises one in the assembly and claims membership with the body in the usual form, when the leading question is propounded by the presiding officer, it being the test question: Do you believe in our constitution? (meaning the Scriptures.) The applicant replies, yes, verily I believe them, every word of them. Upon which confession he is received, and baptism ordered. At the time appointed, he appears with his minor children, and claims baptism as he calls it, by the mode of sprinkling, first for himself, and secondly for his infant children. In such case, who is to be the judge? He says he believes this to be the mode prescribed by the constitution upon which the church was organized, (meaning the scriptures,) and as such, claims his rights under its provisions. Will the church sprinkle him and children together? Perhaps you answer no; as this is not the opinion, (or creed) of the Scriptures. Pray then tell us, is that opinion not human? And if not, would it be less divine for being written on paper; and does it not just as effectually exclude the applicant from the enjoyment of his free right of thinking and acting for himself, as if it was so written. In fact, is it not more especially the subject of tyranny and abuse, as it professes one thing and practices another; and is thereby calculated to deceive and mislead those under its influence, into mortification and difficulties. As an evidence of this contradictory delusion, reference need only to be made to the proceedings of a neighboring body, claiming to be a sister association, who in the very act of forming and making a creed for her own use, publishes to the world that she has freed herself from the evils of their practice, and yet she, in the same instrument declares that she repudiates Calvinism. What, then, is the repudiation of Calvinism in a written form, but a creed, or an article of faith; and if that error needs to be noticed as a human creed, are there no other errors existing among us of equal dignity, that ought to be repudiated in the same way?—And is it not inconsistent to pretend that it is erroneous and criminal in us to say in writing, that we repudiate the sprinkling of infants, the doctrine of the Roman Catholics, or universalists, or the denial of the resurrection of the dead, or general judgment, because this would be a human creed. But human or no human, it is right for them to have a written creed, repudiating the doctrines of Calvin.

Continued on 10*th page.*

STATE OF

	Churches.	Post Office.	By Whom Supplied.	Ch. Meetings.
FIRST DISTRICT.	1. Head 1st Broad.	Golden Valley.	L. McCurry,	2
	2. Ebeneezer.	Logan's Store.	B. E. Rollins.	1
	3. Concord.	Webb's Ford.	J. M. Webb.	3
	4. Big Spring.	Dunkin's Creek.	B. E. Rollins.	3
	5. High Shoal.	High Shoal.	J. W. Rollins.	4
	6. Wall's.	Webb's Ford.	D. Pannel.	4
	7. Pisgah.	Golden Valley.	A. Helterbrand.	
	8. Mount Vernon.	Rutherfordton.	J. Suttle.	3
	9. Cane Creek.	Patton's Home.	J. C. Grayson.	3
	10. Mount Sion.	Dunkin's Creek.	L. McCurry.	4
SECOND DISTRICT.	11. Shiloah.	Rutherfordton.	W. Harril.	3
	12. Green Creek.	Sandy Plains.	H. Colbreath.	3
	13. Green River.	Mills' Gap.	A Padgett.	3
	14. Silver Creek.	do. do.	N. J. Corn.	1
	15. Coopers Gap.	do. do.	J. Wilkey.	4
	16. Arrowood.	Arrowood.	A. Padgett.	2
	17. Rock Spring.	Cedar Creek.	J. M. Webb.	1
THIRD DISTRICT.	18. Pacolet.	Horse Creek.	N. P. Corn.	4
	19. Bethel.	Sugar Hill.	B. Bruce.	2
	20. Round Hill.	Minersville.	J. C. Grayson.	1
	21. Mountain Creek.	Rutherfordton.	J. M. Webb.	4
	22. Bills' Creek.	Cedar Creek.	B. Bruce.	3
	23. Harmony Grove.	Golden Valley.	Carlton & Grayson.	4
	24. Montfords Cove.	Cedar Creek.	Bailey Bruce.	1
	25. Sulphur Springs.	Webb's Ford.	A. Padgett.	1
	26. Cool Spring.	do. do.	W. Harrell.	4
	27. Rutherfordton.	Rutherfordton.	J. M. Webb.	2

E CHURCHES.

Delegates' Names. Ministers names in Small caps, Licentiates in Italics. An * denotes absence.	Baptised,	Received by letter.	Restored,	Dismissed,	Excommunicated,	Dead,	Total Number,	Contributions,
								$ cts.
. H. Jones, and W. Fortune.					2	1	77	1 00
nd J. Freeman.	1	1					68	1 00
id J. Davis.	2						31	75
id A. Getta.	6	2					68	1 37
gett and J. Whitaker.			1		1		34	62
'ANNEL,* and James Robbins.				2			22	72
y, J. B. Garner, W. Buff, and J. POWEL.	16	5		2			63	70
tesides, A. Smith, D. Allen, and W. Willson.	38	3	1	21	4		101	1 50
le.		1					25	1 05
RY,* R. T. Price, and A. J. Dierring.					1	1	25	87
rams, W. Colbreath, and J. WILKEY.		1	1	1	2	1	55	40
d D. Fagons.		1	1	4		1	39	52
nbleton, W. Foster, and B. J. Cowart.		2	1	4		1	75	56
redge and J. Jackson.				3			33	70
and W. J. Blanton.		3		10			50	80
TT, S. Lancaster, and S. D. Splan.				2			39	25
hitesides.		1			1		30	55
nd M. D. Corn.	5	2		7	1	1	28	1 52
	3	1		4			33	1 02
sley and D. Morgan.		1			1	1	33	1 06
is and L. F. Cook.	1	2		4	1		28	90
ch, W. H. Logan, T. Harriss, J. Crawford & B. Ledbetter.	2	8	1	12	4	1	134	1 15
YSON and B. P. Simmons.	1	2		2			22	1 00
, J. Wilkerson, and M. Hall.	2	1		1	3	1	49	1 00
id O. C. Greeen.	3	4					26	32
ELL,* *T. Christmass*, J. Bostick, and C. McDaniel.	8	2		2	2		53	1 35
BB, C. J. Webb and M. R. Moore.							21	75
Total,	88	42	6	81	23	9	1257	23 47

We ask you dear brethren if we have not reason to fear, that such enormous inconsistencies, if persisted in, will not have a tendency, in a very high degree, to impair the dignity of the baptist name? And if so, we earnestly hope that they may never be permitted further to disturb your peaceful and intelligent councils. We are not unapprised, however, that many upon this point only, object to having creeds in our churches; fearing that evils and discord may grow out of that common difference of opinion that exists upon the subject of the extent of works and grace upon the souls of men in their salvation. Upon this point, it is enough for us to reply, that articles of faith when confined to their true limits, is such an embodiment of the radical and solid maxims of scripture as confines only beyond their limits, those corruptions and errors, which essentially effect and destroy the vital elements of the truths of the Gospel. Whether then, an article upon works and grace is of absolute necessity to their rightful being depends upon the extreme views that are likely to be entertained upon this subject, tending vitally to the corruption of the truth; and in this, the course pursued by our late reformers, is shown to be more tyrannical than ours, for in their creed, they so effectually repudiate Calvinism, as to exclude from membership such as hold to the doctrines of Calvin; while it is known that differences of opinion upon the subject in question have always been tolerated among us, and that if not carried to such extremes as to be swallowed up in the error of antinomianism, or superallepsareanism on the one side, or the denial of the agency of the Holy Spirit in man's redemption on the other, have seldom been made a test of communion in Baptist regulations; because such differences have not been regarded as embracing such corruptions of the truth, as to exclude members from our holy communion who entertain them, any pretence to the contrary notwithstanding. It may, however, have possibly happened, that in some instances, the use of creeds, on this and other points, may have been abused, and so have the best and wisest formed governments in the world often suffered greatly by their improper administration. Even the scriptures themselves, upon which our assailants profess to be constituted, have often been made the instruments of bloody persecution and barbarism, and yet this fact diminishes nothing from their true worth and divine excellence; for their proper ministration is valuable and glorious still; so likewise, a declaration made in writing for the use of the common brotherhood, setting forth the common opin-

ions entertained by those in common communion upon those fundamental truths of scripture, which for ages have been made the subjects of controversy, cannot fail to prove a blessing to the churches—while if confined to their legitimate limits of being, no evils can possibly result from their usage more than from the scriptures, or the truths which they embody; as the scriptures have as often been made the subjects of controversy, and have been as tyrannically employed in their ministration as creeds have ever been. If, then, as we have plainly shown, the use of articles of faith do not, as is charged, in the slightest degree infringe christian liberty, or supercede the scriptures, but only defines them, nor excludes such from membership as ought not to be excluded in any sense other than is done without their use, the objections raised against them ought to cease, especially as such a collection of truths as they embody upon the chief points of the christian religion, which lie scattered up and down in the volume of revelation, cannot fail to be of great use to inform the minds of a great number of the people, whose opportunity in life is such as to deny them the means of a labored and correct investigation of the subject, as well as that it makes known to the world what are the sentiments and opinions of a particular church or churches in Union; while it tends also, to discover and unite the common friends of the same faith to one another, and prevents that deception and confusion that might possibly arise by a number of members coming together into church communion, without knowing each others views of scripture, which, when known might differ as widely as light and darkness, some being of one faith and some of another upon baptism, and many other doctrines of the christian religion. The circumstances of the antiquity of their usage in the christian church, also weighs muchin their favor. Ruffinius and Claudius according to Buck, contend, that the Apostles' Creed, was the work of the Apostles themselves, and although this statement is denied, and perhaps on good authority, yet its early existence may be inferred from the circumstance that the whole form as it now stands in the English Liturgy, is to be found in the works of St. Ambrose and Ruffinius; the former of whom flourished in the third, the latter, in the fourth century. In fact, mention is made of the use of creeds in the primitive church in the writings of Turtulian and Orregen, who lived in the second and third centuries, which proves clearly, that prior to their time of writing, being but a short remove from the days of the Apostles themselves, articles

of faith were used and approved, as necessary to the peace and happiness of the churches generally. It is also contended, and believed by many, that allusions are made to their existence in the writings of Paul himself, when he says, "But you have obeyed from the heart that form of doctrine which was given you." *Romans*, 6—13. "Hold fast the form of sound words which thou hast heard of me." 2*d Timothy*, 1—17. "Contend earnestly for the faith once delivered to the saints," all having reference to the doctrines of the gospel, formed into articles of faith, as is contended. This view, however, we think admits of some doubt, notwithstanding the plausible circumstances in its favor; we give it, however, for your reflection.

It is believed also, that the loose practice of organizing churches, and of consecrating and continuing men in the ministerial office that in some instances have prevailed, is rapidly effacing and destroying the distinguishing features and old land marks of our boasted and denominational security, and merging us into the common error of nominal christianity. What other tendency can a practice have, when members become the sole judges of their own fitness to assume and exercise the high and dignified duties of church privileges, and not only to assume to themselves the prerogative of such reputable elevation in society, but become also the subjects of recognition into associational union. Can any doubt be entertained, that if a precedent like this should be permitted to ripen itself into common usage, that the main current of our denominational purity will soon be mingled up and lost in the bogs and brackish waters of natural religion, and that we, acting like a cooling stream while flowing in its wonted channel of orderly discipline, ripples down its rightful gradation of being, irrigating and blessing all the borders of its existence, until actuated by unnatural influences, it widens and spreads itself beyond its legitimate objects of creation, and looses its identity in the unproductive deserts of rocks and sands, unblessed itself, and blessing nothing that swallows up the dignity and beauty of its character and existence. This view, if only casually taken into consideration may at first surprise you; but when you remember that if one set of individuals have a right to constitute themselves into a church with out a presbytery or letters of dismission showing their claims to the possession of church privileges, so have another set the same right of action in the premises; and that we have no common umpire generally to decide, a church action being sovereign. Then you can plainly

see that men for the worst of purposes under the same rules, may establish themselves into Baptist churches, ordain ministers into office when and where they please and accredit them, and letter their members to any part of the known world, if they choose to do so. This certainly, was not the primitive practice, nor ought it to be held in countenance by any at the present time. A very prominent source of evil growing out of such an irregular manner of business, is the doubtful validity of ministerial action under this lax mode of procedure in christian polity and economy; not to mention the sorrowful difficulties that would naturally flow from the administration of the ordinances of the gospel by an improper administrator. Another question of doubt might possibly arise, more immediately effecting the rights both of persons and things, and that is, whether the administration of the marriage rite by a minister thus holding office would be considered legitimate and valid. Our act of Assembly says, "that all regular ministers of the gospel, of every denomination having the cure of souls, are authorized and empowered to solemnize the rites of matrimony, &c," thus holding that a man must not only be a minister, but that he must be regularly such. The question then which arises here is, whether a minister who has been excluded from the communion of the body which appointed him to office, is yet a regular minister notwithstanding he may unite himself to another church of the baptist name, whose member pleases to say of themselves, we are a Baptist church. Our lexicons explain the term regular to mean "orderly, agreeable to rule." Is it then the orderly rule of the Baptist denomination, to permit ministers to remain in office in the manner alluded to? Your answer must be no, as the Baptist denomination allows no person to remain even in her communion, only such as have been regularly received into fellowship upon a satisfactory confession of faith, and either continues a member of that church or is regularly lettered to another church, and then only to another church of the same faith and order with the church granting the letter. Another question here naturally follows: Can a church of the Baptist name, regularly consecrate to the dignity of the ministerial office, who herself is not a church in the regular way? Your answer here must also be in doubt, for if a church has no regular record of existence, showing the manner in which her members attained to membership, either by letter or experience, the common elements and first principles of existence are wanting, and if she has no presbyter of minis-

terial dignity to organize her into being, then it stands in violation of Baptist custom, and it follows beyond doubt, that if she is a church at all, and a minister officiating in her communion and under her authority, is a minister at all, it must be in an irregular way, the church being an irregular church, and the minister an irregular minister, as none can pretend that this is the regular way of proceeding in Baptist communion. These things we write you, dearly beloved, while possessing not the slightest feelings of unkindness towards any person or persons living on earth, but purely with the design to prevent the occurrence of evils and difficulties, to which even the best of men sometimes subject themselves, by inattention and irregularity in performing those responsible duties that under the laws of God pertain to the christian life. We being created your constitutional advisers, it becomes our duty to warn you of pending evils that may be brought upon you, however honest your intentions may be in the premises; and as such, we earnestly request you to submit yourselves in order to those wise regulations of christian discipline, that have for ages sustained the superior excellence of our conformity in faith and practice to the requirements of the sacred scriptures, especially, as the history of the church shows, that in every age of the world when this course has been abandoned, and a loose reign given to the fanciful opinions of unwise reformers, the church has been overwhelmed with a train of following errors, that much impaired the beauty of her ordinances and were greatly prejudicial to the consummation of her brightest hopes, *i. e.*, to show forth the praises and glory of God, in the salvation of poor lost sinners. For a loose adherence to disciplinary truths in our own practice, favors the pursuance of the same carelessness and inattention to maintain order on the part of others, which naturally tends to a common allowance of errors in all, and which is almost sure to terminate in open communion with all, by which we surrender our strictness of opinion upon the subject of baptism, and with it everything beside that is worth retaining as distinguishing features of denominational excellence and superiority. We hope also, that you will not be discouraged because that error for the time being, seems to obtain a shadow of countenance in sections of country where it might appear that the wisdom of the people would forbid its existence, for this is nothing more than has been the case in many ages of the past history of the christian church, and which we trust may soon be overcome by earnest

supplication, christian forbearance, careful investigation, and devoted application by all, of all the means with which we have been entrusted to the cause of our blessed and adorable Redeemer; and may the Lord over all, give all hearts thus to act, with an eye single to the glory of God and the advancement of his divine kingdom.

J. M. WEBB, Moderator.

BAILEY BRUCE, Clerk.

ASHEVILLE NEWS, Print. 800 copies for $15 47.

MINUTES

OF THE

Twelfth Anniversary

OF THE

Green River United Baptist

ASSOCIATION,

CONVENED

WITH THE

MOUNT VERNON CHURCH,

RUTHERFORD COUNTY, NORTH CAROLINA, A. D. 1852.

SEPTEMBER 24TH, AND DAYS FOLLOWING.

PRINTED BY

ATKIN & RICE.

NEWS OFFICE, ASHEVILLE, N. C.

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MINUTES.

FRIDAY, 24th.

The Introductory Sermon was delivered by Elder J. M. Webb, from Neh., 4 chapter and 3rd v.

After a short recess, the Association was called to order, by Elder J. M. Webb. Elder L. McCurry prayed.

1. Read letters from 27 Churches, and Minuted their standing.

2. Received a newly constituted Church, called Pleasant Hill, into our Union, and enrolled their delegates names. Also received Bethlehem Church by letter, and enrolled their delegates names.

3. Elected Elder J. M. Webb, Moderator, and Elder B. Bruce, Cl'k.

4. Received the correspondence from Sister Associations: From the Salem, elder T. Stradley and brethren N. Mills and R. Pinner, with letter and Minutes. From the King's Mountain, elder B. E. Rollins and brother W. H. Green, with a package of Minutes.

5. Then upon motion, Elders J. C. Grayson, L. McCurry, and brother W. Fortune, with the Moderator and Clerk, were appointed a committee to arrange business, to whom all papers are referred.

6. The Moderator announced the following committees.—On Finance, brethren T. Davis, R. C. Ledbetter and J. W. Morgan; On Union Meetings—brethren T. Edgington, J. Berge and J. Morris.

The Association then adjourned till 9 o'clock to-morrow morning—Elder J. C. Grayson prayed.

SATURDAY, 25th.

The Association met according to adjournment. Prayer by Elder R. H. Moody.

1. The committee of arrangement reported, and was discharged.

2. Read the Rules of Order; and called the roll—marked absentees, &c.

3. Received a letter and package of Minutes from the Catawba River Association, by her Messengers, Elder R. H. Moody and brother P. Wallick.

No letter, Minutes or Messenger being present from the Broad River—Elder W. Hill, a minister of that Association, was invited and took a seat with us.

4. Appointed the following correspondence to Sister Associations. Elder L. McCurry to write to the Broad River, himself and brother J. W. Price Messengers. Elder J. C. Grayson to write to the Salem. Elders A. Padgett, B. Bruce, Wm. Harril, J. Wilkey, and brother R. O. Ledbetter, Messengers. Brother C. J. Webb to write to the Tiger River; himself, brother J. M. Hambleton and Elder J. M. Webb Messengers. Elder J. Wilkey to write to the Catawba River. Elders J. C. Grayson, L. McCurry, and T. Christmas, Messengers—brother J. W. Morgan to write to the King's Mountain, Elders, Wm. Harril, L. McCurry, and brethren D. S. McCurry, M. D. Padgett, J. C. Lattemore and J. Diving Messengers.

5. Elected Elder J. C. Grayson to prepare a Circular letter for the next year—the subject to be Math. 12th chapter, 43, 44 and 45 verses.

6. Elected Elder L. McCurry to preach the introductory sermon, Elder B. Bruce his alternate.

7. The Circular letter prepared by Elder B. Bruce, was read and adopted and ordered to be printed.

8. The Financial Committee reported $28 31 1-4 received from the Churches, and were discharged.

9. Took up the subject of raising a book fund in pursuance of a resolution offered and passed last year; and appointed a committee consisting of Elders J. M. Webb, L. McCurry, J. C. Grayson, B. Bruce, R. H. Moody, T. Stradley, Wm. Hill, and brother T. Davis to prepare a plan, and report on Monday.

10. Elected Elder J. M. Webb to preach on the subject of Missions to-morrow, and at the close of his sermon, that a collection be taken up for Missionary purposes. Also elected Elder T. Stradley to preach in the forenoon, and Elder W. Hill in the afternoon.

11. The committee to arrange Union meetings reported as follows, and were discharged.

The Union meeting for the 1st District is to be held with the Ebenezer Church, commencing on Saturday, before the 1st Lord's Day in March next. Elders A. Padgett, W. Harril, J. M. Webb, and B. Bruce to attend it.

For the 2nd District to be held with the Silver Creek Church, to commence on Saturday before the 3rd Lord's Day in April

next. Elders J. Wilkey, B. Bruce, and A. Padgett to attend it.

For the 3rd to be held with the Bethel Church, to commence on Saturday before the second Lord's Day in May next. Elders B. E. Rollins, L. McCurry, J. C. Grayson, and J. M. Webb to attend it.

12. Considered the request from Churches—1st, a request from Pisgah as follows: We request the Association to publish James Powel, who was an ordained Minister of our Church; but has been excluded for Immorality—and his Credentials demanded (which he refuses to give up,) but has gone off with a small party, preaching and acting in disorder, sowing the seeds of discord, doing much injury to our cause.

The request was granted, and the public is hereby notified, that the said James Powel is no longer authorized by us to preach or administer the ordinances of the Gospel.

The 2d was a request of Cool Spring, for the Association to examine and ordain brother Theophilus Christmas, if they think him Orthodox. The request was granted, and the Association resolved herself into a presbytery by appointing Elder T. Stradley, chairman; brother T. Christmas was then presented to the presbytery by the delegates from Cool Spring Church, and was questioned at length by the chairman and presbytery, upon his call to the work of the Ministry, his views on doctrine and discipline, and all the questions being satisfactorily answered, it was agreed upon motion, that the ordination prayer should be made by the chairman to-morrow morning—and the Bible presented and charge delivered by Elder J. C. Grayson. The presbytery then adjourned to the stand to-morrow morning 8 o'clock.

The Moderator resuming his seat, the Association adjourned till 9 o'clock Monday morning. Elder B. Bruce prayed.

LORD'S DAY.

The Presbytery met at the Canopy. Elder T. Stradley sang a Hymn, and led in the ordination prayer. The presbytery of Ministers laid hands on brother Christmas. Elder J. C. Grayson then presented the Bible with a very solemn and appropriate charge. The presbytery dismissed, and the preaching exercises commenced.

Elder T. Stradley delivered a sermon from Rev. 22nd chap. 1, 2 verses. Elder J. M. Webb followed in the missionary sermon from Rev. 19 chapter 2nd verse; at the close of which a

collection was taken, amounting to, $10 00. The services were concluded by Elder W. Hill from Jeremiah 6 chapter 14 verse. We are led to hope, from the solemn appearance of the large and well behaved assembly, and the faithful pathetic preaching of this day, good will be realized in eternity.

MONDAY, SEPT. 27th.

Met pursuant to adjournment; prayer by the Moderator. Then called the roll.

1. Took up the unfinished business of Saturday, and considered the request of High Shoal Church, which was a letter of of dismission to join King's Mountain, which was granted, and also considered the request of Round Hill Church for the next Association, which, upon motion was granted, by agreeing to hold our next session with them, 9 miles north of Rutherfordton, in Rutherford county, to commence at 11 o'clock, A. M., on Friday before the first Lord's Day in October, 1853.

2. Brother M. L. Morrow, from the Tiger River Association, being present, having neither letter nor minutes, but it appearing to the satisfaction of this body that he was duly appointed a Messenger, he was received as such, and took his seat.

3. Called for Resolutions: 1st. The committee appointed to draft a plan of operation for the book concern, submitted the following series of resolutions as their report, and were discharged.

Resolved, That in compliance with the resolution of last Association—upon the subject of furnishing the people within its limits with useful books, upon the best possible terms, that we advise that subscription and collection be obtained in each respective Church and congregation composing this body, as well as at this time and place among the delegates composing this body—which amount when collected shall form a fund for the purpose of furnishing the Books required; and that a committee of five be appointed by this body, whose duty it shall be to take into consideration as well the number as the quality of Books to be bought, if an amount sufficient be obtained to justify the enterprise, provided they only purchase to the amount of funds furnished; said Books to be obtained through any agency they may see fit to employ, and deposited at or near Rutherfordton, in Rutherford county, N. C.

Resolved, That the committee or agent, for the time being, dispose of said Books at cost; through the agency if possible of

ministering brethren laboring within our bounds, who are hereby requested, and earnestly solicited to explain our object to their respective Churches and congregations, and obtain subscriptions and funds, to the extent of their reasonable ability, and report to the committee within three months from the rise of this body.

Resolved, That the monies so raised belong of right to the Green River Association, to be applied from time to time to purposes, as set forth in these resolutions, under such arrangements and regulations as this body may direct; and as the enterprise is to be strictly to promote the cause of truth, through love to God, and the people generally, it is advisable that agencies be procured as much as can be free of charge.

Resolved, further, That the committee be required to report its proceedings and general operations to the next meeting of this body.

At the reading of the resolutions, upon motion, proceeded to take a subscription among the few remaining delegates, amounting to $73 and 50 cents.

And then upon motion, Elder J. M. Webb the Moderator, was appointed one of the five to constitute the committee recommended in the foregoing resolutions—and that he nominate the other four, which terminated in the appointment of Elders J. C. Grayson, L. McCurry, and brethren T. Davis, and W. Fortune. Brother T. Davis offered the following resolution, which was adopted by the Association:

Resolved, That we advise the Churches where Union meetings are held to compensate the Ministers who attend and preach for them.

The following was offered by D. S. McCurry, and adopted by the Association:

Resolved, That we believe the making, vending and using ardent spirits as a common beverage, to be, whenever and wherever practiced, a great evil, as well as prejudicial to the Christian name, we therefore recommend and advise its discountenance, for the promotion of the truth and advancement and prosperity of our people and society generally.

Elder T. Christmas offered the following, which was adopted by the Association:

Resolved, That the thanks of this body are due, and are hereby tendered, to the Mount Vernon Church; the Tent holders

[*Concluded on* 11*th Page.*]

STATE OF TI

CHURCHES.	POST OFFICE.	SUPPLY.	Ch. Members.	Ordi
1 Head 1st Broad.	Golden Valley,	B. E. Rollins,	2	J. S.
2 Ebeneezer,	Logan's Store,	do do	1	B. J.
3 Concord,	Webb's Ford.	J. M. Webb,	2	J. B.
4 Big Spring,	Dunkin's Creek,	J. W. Rollins,	3	R. P.
5 High Shoal,	High Shoal,	do do	4	M. I.
6 Wall's,	Webb's Ford,	B. E. Rollins,	4	G. E.
7 Pisgah.	Golden Valley,	J. Lethermon,	3	P. P.
8 Mount Vernon,	Rutherfordton.	J. M. Webb,	3	D. V.
9 Cane Creek,	Patton's Home,	B. E. Rollins,	1	J. D.
10 Mount Sion,	Dunkin's Creek,	L. McCurry,	4	L. M.
11 Shiloah,	Rutherfordton,	W. Harrill,	3	H. C.
12 Green's Creek,	Sandy Plains,	Webb & Colbreath,	1	F. R.
13 Green River,	Cooper's Gap,	J. M. Webb,	0	J. M.
14 Silver Creek,	do do	J. Evans,	3	J. Ja.
15 Cooper's Gap,	do do	B. Bruce,	4	L. C.
16 Arrowood,	Arrowood,	A. Padgett,	2	A. I.
17 Rock Spring,	Cooper's Gap,	B. Bruce,	4	Rich
18 Pacolet,	Horse Creek,	N. P. Corn,	4	M. I.
19 Pleasant Hill,	Rutherfordton,	J. M. Webb,	1	E. L.
20 Bethel,	Sugar Hill,	B. Bruce,	2	J. M.
21 Round Hill,	Minersville,	J. C. Grayson,	1	M. F.
22 Mountain Creek,	Rutherfordton,	J. M. McCraw,	4	J. T.
23 Bill's Creek,	Cedar Creek,	B. Bruce,	3	T. D.
24 Harmony Grove,	Dysartsville,	J. C. Grayson,	4	J. C.
25 Montford's Cove,	Sugar Hill,	B. Bruce,	1	Ban
26 Sulphur Springs,	Webb's Ford,	A. Padgett,	1	Wm
27 Cool Spring,	do do	W. Harril,	4	Wm
28 Rutherfordton,	Rutherfordton,	J. G. Landrum,		J. M.
29 Bethlehem,	Old Fort,	J. C. Grayson.	3	J. V.

CHURCHES.

Delegates' Names.	Baptised,	Received by letter,	Restored,	Dismissed by let.,	Excommunicated	Dead,	Total Number,	Contributions,
listers names in small caps, Licentiates in Italics. *Denotes absence.								
d Williamson Fortune.	29	2	2	10	3	0	96	1.20
. Toney, J. Yelton and J. Freeman.	67	10	1	7	1	0	127	1.72
J. Davis.	22	4	1	0	0	1	55	80
. Chitwood, and J. C. Lattemore.	37	3	2	6	6	0	96	1.50
t.	21	3	0	1	1	2	58	60
Davis and J. W. Walker.	62	9	1	3	2	0	89	1.61
W. Wright.	1	0	0	9	3	7	49	83
. Smith, J. U. Whitesides and J. Allen.	16	0	0	14	0	3	100	1.50
and D. S. McCurry.	5	1	0	0	0	0	30	1.00
J. G. Divinney and J. W. Price.	37	7	0	0	0	0	69	1.00
H. J. WILKEY, W. P. Abrams and C. Sparks.	27	4	1	9	2	1	74	90
. Feagans.	2	3	0	0	0	0	44	58
ton and W. Foster.	0	2	0	4	0	0	74	55
l Thos. Edgerton.	0	8	0	8	3	0	46	1.00
l E. Lynch.	0	0	0	0	2	1	30	1.08
nd A. Lancaster.	0	2	0	0	0	0	40	50
des and N. Whitesides.	0	1	1	11	1	0	18	55
	0	0	0	2	1	0	21	25
nd R. Baker.							20	90
J. A. Reel.	8	3	1	3	0	0	42	97
l A. K. Wallice.	22	3	1	1	0	0	58	1.55
d M. Harriss.	5	3	5	0	0	1	39	95
O. Ledbetter and Wm. Flin.	19	13	0	8	2	1	152	1.35
N and R. Patton.	7	2	2	3	0	0	29	80
E, J. Hemphill and J. W. Morgan.	15	1	0	6	2	0	57	1.41
	10	2	0	2	1	1	28	25
. T. CHRISTMAS, W. Goode, C. McDaniel & T. Toms.	30	3	0	3	1	0	85	1.77
T. Davis and C. J. Webb.	5	8	0	4	0	1	23	80
SON,* J. A. Coxey and L. Fortune.							28	57
Total,	439	97	18	114	31	19	1677	28.31

MINISTERS NAMES AND ADDRESS.

Ordained Ministers.	Post Office.
J. M. Webb,	Rutherfordton.
J. C. Grayson,	Dysartsville.
Lewis McCurry,	Dunkin's Creek.
Bailey Bruce,	Sugar Hill.
Alanson Padgett,	Sandy Plains.
William Harril.	Webb's Ford.
Henry Colbreath,	do. do.
Joab Wilkey,	Rutherfordton.
Theophilas Christmass,	do.
J. W. Roberson,	Old Fort.

of the encampment, and neighborhood generally, for the very kind, hospitable manner in which they have entertained its members, during its session.

4. Then upon motion, the Clerk is directed to superintend the printing and distribution of the Minutes, to retain eight dollars of the money on hand for his services, and get as many copies for the remainder as he can.

5. Read and adopted corresponding letters.

6. Distributed corresponding Minutes.

7. Elected the following delegates to the Western Baptist Convention, viz: Elders J. M. Webb, J. C. Grayson, B. Bruce, L. McCurry, Wm. Harril, A. Padgett, and brethren T. Davis and W. Fortune, and ordered our Clerk to pay over the money to the Board of Managers of the Western Baptist Convention at their semi-annual meeting, and that it be divided equal between home and foreign Missions.

Adjourned to time and place above mentioned. Elder L. McCurry prayed.

J. M. WEBB, Moderator.

Bailey Bruce, Clerk.

CIRCULAR LETTER.

The Green River Association to the Churches in Union—Greeting:

Dearly beloved in the Lord—according to an appointment of last year, we address you upon the duty of Churches to their Ministers, and Ministers to their Churches. By the term churches, we are to understand congregations of professing christians, meeting for worship in houses or places in their various settlements, who have been planted, or constituted, by the proper authorities, and who observe the ordinances of Jesus Christ, as they were delivered. Hence, we read of the churches of Galatia, of Syria, of Macedonia, of Asia, &c. These churches, or companies of holy persons, having given themselves, first, to the Lord, and then to each other, are most solemnly covenanted to their Lord and to each other, to carry out the object of their organization, which is to glorify God, to be mutual helpers to each other, in their dangerous pilgrimage to their better home, and to shine as lights to the world, and by their faithful observance of all of God's commands to preach Jesus to a lost and ruined world of sinners.

Churches, in their independent capacities, have a right to

choose their own minister, or pastor. In doing which, they should acquaint themselves with his qualifications. The whole church should feel well satisfied with him as their spiritual guide. They should select a minister whom they believe to be a christian, and divinely called to the work of the ministry—having the ministry of reconciliation committed to him—able to defend the doctrines of the gospel and the ordinances of the house of God. Especially, a church should know a minister to be a good disciplinarian, before choosing him as their pastor; for if a pastor is deficient in doctrine and discipline, he is not safe, no matter how good he may be beside. Having chose such a man, you should feel assured he is a man of God; and the best gift with the Bible, which Jesus Christ ever bestowed on his church. It is then the duty of churches to esteem him very highly, for his work's sake. You are to receive him as an overseer over you—set over you by the Holy Ghost. You should receive his advice as coming from God, for he is God's minister to you. All his reproofs should be kindly received, for unless your minister can take liberty in admonishing you for your misgivings, he cannot be profitable to you. It is a shame to see the conduct of some church members, to the minister in charge; if for their good and the honor of the church the minister chance to expose their loose walk and conversation, in the spirit of love, (for it should be done in no other spirit,) they become prejudiced against him, and go about speaking reproachfully of him to any they may see, in the church or out. And in place of dealing with such members, too often churches indulge in some expression of consent, or silently pass such offences by; and very soon the church is divided into parties, and the servant of God is disgraced, and often has to seek another home. Such churches deserve to be reminded of the admonition to the church at Ephesus, Rev. 2, 5. Churches should defend their ministers from the attacks of revilers, whether in the church or out. They should feel bound to defend him from the foul and slanderous tongue, whenever his name is reproached; no church to which he preaches can excuse herself, for he is their servant, and they are bound to ferret out the reports, and if he is guilty depose him from your service—the sooner the better; and if he is not guilty, it is your duty to show to all around his innocence, as much as you can. Be ye sure you cannot be an idle spectator—you are concerned—he is yours, and you are his. As well may a man

think to have his wife slandered and not be concerned, as a church to see her minister reproached without suffering. A church which will fellowship a member who slanders their minister, deserves to have no minister at all. But we must pursue the duties of churches to their ministers further. They should pray for them, not only in the closet, or at the house of God, but in their families, around the family altar, and teach their children and servants to respect them. Dear brethren, the preaching of the gospel is an arduous work; but the pastoral care of a church is an additional work of weighty importance—no true minister but what feels much anxiety and deep solicitude.—Well may they say, "brethren pray for us," &c.

Furthermore, the churches should be constant in attendance on the ministry of their pastors. How discouraging it is for a minister to ride twenty or thirty miles to preach to a church, and them fail to attend, or but few of them at best. Dear brethren, these things ought not so to be. You should go to meeting and take your families with you, and invite your neighbors to join with your little flock to come up to the house of the Lord, where streams of salvation flow through God's appointed means.

It is imperative on the churches to liberally support their ministers—to loose their hands from the world, and let them give themselves wholly to their ministry—to preaching, praying, studying, reading the scriptures and other good books—to visiting the sick, and the desirous of their charge, they have enough to do in the vineyard of their Lord; and their churches are guilty if their hands are not freed from daily labor in the field to feed their families. Beloved, the scripture is very clear on this point, listen: "Let him that is taught in the word communicate unto him that teacheth in all good things"—Gal. vi, 6. Again: "who goeth a warfare at any time at his own charges? Even so hath the Lord ordained that they which preach the gospel should live of the gospel"—1st Cor. ix, 7-14. The Lord says expressly, "Thou shalt not muzzle the mouth of the ox that treadeth out the corn." If you have received of your minister spiritual things, it is but reasonable and right that they receive of your temporal things, since God has made it your duty to give according to what you have, and not according to what you have not. It is not a donation of charity to support your minister; it is the payment of a just debt—you owe it to your divine master, and if you withhold a liberal support from your pastor, you are guilty of robbing Him who died for you, and by his death

procured you all things, whether temporal or spiritual. "For inasmuch as ye did it not to one of these, my disciples, ye did it not to me." Ministers are the servants of Jesus Christ, who labor for him in his vineyard, and have a right to live of the fruits of the tillage, or plantation of the Lord. They feed Christ's flock, and have a right to the milk of the flock. They are not paupers, fed by charity, but servants of a King, who have reaped down your fields; and be ye sure their King will plead their cause against those who withhold from them their due. Ministers have the same obligation on them to feed, clothe and educate their families, that their brethren have; and if you call them to serve you and your families in the gospel field, and then refuse, or neglect, to remunerate them, the cry of their widowed wives and orphan children will rise against you. Ministers, as we will presently show, must give themselves to the work entire, and if your neglect toward them renders them unable to obey their Lord, the guilt will be on your heads. Then, dear brethren, wake up, and do the thing for which you was designed—that is, to hold up the gospel ministry as the light to the world. Hold them up in your affections, and pray hold them up in your diligence and determination to sustain them against the groundless attacks of hypocrites and sinners; hold them up by relieving the necessities of their families—and hold them up by walking in the truth; let the world see your minister tells the truth when he says religion makes people better, "ye are our epistle, known and read of all men;" then, brethren, let them read in your lives and conduct, the whole of Jesus. As ye have received Christ Jesus so walk ye in him, rooted and grounded in the truth, walking humbly and chaste, keeping your garments unspotted from the world. But if churches keep in fellowship such members as disorderly walkers, tattlers, busy-bodies, drunkards, or even those who are habitual dram drinkers, the world will soon say, ah! such a minister preaches and gets members, but they are like they always were, no better. Dear brethren, these things ought not so to be. You should practice what your minister preaches, as near as possible, and thereby hold him up to the world as a light. Dear, in the eye of the Lord, are his ministers, so much so he saith to them, "he that despiseth you despiseth me," &c.

In the second place, a Minister who is called of God to preach the Gospel, is not only a converted man, but one directed into the path of duty; one who holds the faith in a pure conscience

sound in the faith and apt to communicate to others. And having the cause committed to him, he cannot rest till he is set apart, to the work of the Ministry, which is done by the request or direction of the Church, to which he belongs; he then (being ordained) may take the oversight of the Church as Pastor.—Taking the charge of a Church, he is their servant, for the time agreed on, and he must feel bound to do them the best service in his power; as an honest man, he will labor to qualify himself for the duties of his office. Ministers should be punctual in their attendance; if Ministers fail habitually to attend their appointments, the people will soon have no confidence in them—and their preaching cannot effect much. In truth, if a man for secular engagements, will disappoint his congregations, he is unfit to have charge of a congregation as a Minister; for the good of the cause and the love of truth, will forbid his doing such a thing.

It is a duty which Ministers owe to their Churches, to adorn their lives by a good orderly walk, and a godly conversation; a man who will disgrace himself and the cause of Christ, by gossiping over the country, idling away his time, is unfit for the Ministry; or one who will associate with the wicked in their lewdness, or drink with the drunken, or in any way countenance the use of intoxicating liquor, as an article of trade, or a beverage, is unfit for a Minister of Jesus Christ, for the Minister who preaches to others to live obedient to the laws of Christ, and then violates them himself, is both sinful and dangerous. A Minister should give himself wholly to the work of the Ministry, it is a cause of so much importance that no man can feel satisfied to engage in it carelessly or without premeditation. It is due to the Churches, that their Ministers be wholly devoted to the Gospel, that they study the doctrines of the Scriptures; so they may feed the flock of God with wholesome food; they cannot be too careful in searching the Scriptures, for the doctrine of grace is much denied and repudiated in our day; and it is the duty of Ministers to the Churches to guard them from the devices of the Devil, through the false teachers of our day. The Minister of a Church should devote the energy of his whole soul to advance the cause of the Church in charge. It is his own family, they are his brethren, he must feel for them like a father for his own children; he will study to build them up, to comfort them, to keep them in peace, to admonish them to their duty, to instruct them in doctrine and discipline, and lead them on to the

blessed caanan as safely as he can. And he should visit the sick of his flock, to pray for them; and read the Scripture for them, and as much as he can smooth their way through the valley and shadow of death. The Minister should feel himself a servant of his brethren. Visit Churches and Associations, and destitute settlements as much as he can, to extend the doctrine of the cross as far as he may. Especially will a Minister feel deep concern for the souls of his brethren's children. Next to the salvation of his own family, is the salvation of his brethren's families, who have called him for their spiritual guide. Often should he visit their families, to read and pray with them.

The Minister is a sentinel for his church, to guard her from assaults of the enemy. If he see the sword coming and neglect to warn, woe be unto him! He has the spiritual oversight of the Church, and if the Church will relieve him from the cares of the world, he must be a *dumb dog*—or a devil incarnate, if he does not devote himself. A man who will live in ease and sensual pleasure because the Churches sustain him, is dishonest and deserves to be excommunicated from all Church privileges, and frowned out of countenance.

So, dear brethren, you must see the duties of Ministers are many and arduous indeed; which they will do, if Churches will do theirs, but which they cannot without. God has blessed the Churches of this country with the Gospel for a long time, for very little return. But the time has come, when, unless you wake up to sustain a sound Ministry, and practice holiness of life, God will visit you and remove the candle stick out of its place. May the good Lord bless us all as Ministers and Churches, help us to discharge our several duties faithfully, then shall Zion arise from her dusty bed, Ministers go forth in the spirit of their calling, Churches appear in the greatness of their strength; fair as the moon, clear as the sun, and terrible as an army with banners. Then shall our old men and women stand in the streets of the city of God, and see their children joyfully crowding the gates of the Church, telling the gladening—forever gladening news—the dead is alive, the lost is found; and then too, shall we see truth prevail over error, and the heathen shall soon be given to Christ for an inheritance, and the uttermost parts of the earth for his possession.

Finally brethren, let us quit ourselves like men, and be strong, do our duty as good soldiers of our blessed captain, for in due time we shall receive a crown, if we faint not. Farewell.

BAILEY BRUCE, Clerk. J. M. WEBB, Moderator.

MINUTES

OF THE

THIRTEENTH ANNIVERSARY

OF THE

GREEN RIVER
UNITED BAPTIST ASSOCIATION,

HELD WITH

ROUND HILL CHURCH,

RUTHERFORD COUNTY, N. C.,

SEPTEMBER 30, 1853,

AND DAYS FOLLOWING.

SHELBY:
CAROLINA INTELLIGENCER PRINT.
1853.

MINUTES.

FRIDAY. September 30. 1853.

The introductory Sermon was delivered by Elder L. M'Curry, from Acts 20th ch. and 28th verse, "Take heed to thyself," &c. After a short recess the Delegates assembled in the house. Elder J. M. Webb prayed.

1st. Read letters from 28 Churches and minuted the 29 Churches, and enrolled the Deligates' names. Ebenezer Church having been divided, about the Order of the Sons of Temperance, each party sending up letters and Delegates claiming to be the Church. After considerable discussion the following motion was made by bro. T. Davis, and unanimously agreed to, To receive neither of the parties as the Church, until a committee of thirteen (a majority of whom shall act) go to Ebenezer on Friday the 20th day of October, and labor to recolcile the parties, if possible; if not, to hear all the evidence, so as to determine which party acts nearest in accordance with the Scripture, Baptist Constitution and usage—and if the committee determine in favor of the minority, and the majority refuses to take the counsel of the committee, the committee is directed to letter the minority to other Churches or constitute them into a Church if they think best.

Then upon motion, the Moderator was appointed one of said committee, and he announced the following brethren to act with him, (which announcement was unanimously concurred in by the Association.) viz: L. M'Curry, B. Bruce, J. C. Grayson, H. Colbreath, J. Berge, T. Davis, E. L. Taylor, W. Fortune, M. Koon, Rich'd Whitesides, D. Walker and J. M. Hambleton.

2d. Elected Elders J. M. Webb, Moderator, and R. Bruce, Clerk.

3d. On motion, Elder J. M. Webb had leave of absence for evening, by filling the chair by Elder L. M'Curry who with the Clerk, and brothers T. Davis, W. Fortune and Elder W. Harril, constitute an arranging committee.

4th. Invited Churches of our order to join us. Mt. Pleasant church accepted, and being found orthodox, by an examination, was received and the delegates' names enrolled.

The Association then adjourned till 10 o'clock to-morrow morning. Elder T. Carlton prayed.

SATURDAY, October 1.

Met according to adjournment. Prayer by Elder L. M'Curry.

The arranging committee reported and were discharged.

1st. Called the Roll; read the Rules of Order, and the Minutes of yesterday.

2d. Called for correspondence, and received from the Catawba River, (and Minutes since, of J. C. Grayson,) by Elder T. Carlton, and brothers P. Warlick and J. Benifield. From the Tyger River, by Elders A. Dill and B. Page, a letter and 8 copies of Minutes. From the Salem.—Elder H. W. Patterson, with a letter, (Minutes since received from J. H. Allen.)

3d. Invited visiting ministering brethren to seats.

4th. The following Committees were appointed by the Moderator:

On Finance.—Bro'rs J. Wilkey, W. Harril and W. Fortune.

On Union Meeting.—Brothers B. E. Rollins A. Paggett and B. Ledbetter.

5th. The following brethren were appointed by the Moderator, to write to corresponding Associations: B. Bruce to write to the Broad River; Elder A. Paggett, and brothers R. Pinner, A. Lancaster and Wm. Cole, Messengers. L. M'Curry to write to the Salem; Elders A. Paggett, B. Bruce and J. Wilkey, and brother W. Foster, Messengers. B. E. Rollins to write to the Tyger River; Elders A. Paggett, J. M. Webb, and brother J. M. Hambleton, Messengers. J. W. Green to write to the Catawba, Elder J. C. Grayson, and brother Benj. Taylor, Messengers. T. Davis to write to the King's Mountain; Elder W. Harrill, and brothers B. R. Doggett and H. Pagget, Messengers

6th. Elected Elder J. M. Webb to prepare a circular letter for our next meeting, and elected Elder J. C. Grayson to preach the next introductory sermon—Elder J. M. Webb his alternate.

7th. The Circular letter prepared by Elder J. C. Grayson was read and unanimously adopted, and ordered to be published.

8th. On motion, elected Elder L. M'Curry to preach the Missionary sermon and take a collection to-morrow; also elec

ted Elder B. E. Rollins to preach in the forenoon, and Elder H. W. Patterson in the afternoon.

9th. The committee on Union Meetings reported the following and was discharged: The Union Meeting, for the first District, to be held with Mount Sion Church, to commence on Saturday before the fourth Lord's day in March, 1854,—Elders B. E. Rollins, J. M. Webb, J. C. Grayson and B. Bruce to attend. The Meeting in the second District to be held with the Green River Church, to commence on Saturday before the second Lord's day in May, 1854,—Elders B. Bruce, H. Colbreath and L. M'Curry to attend. The Meeting in the third District to be held with the Bill's Creek Church, to commence on Saturday before the third Lord's day in June, 1854,—Elders A. Pagget, J. M. Webb and B. E. Rollins to attend.

10th. Considered petitions from Churches:

1st. From Rock Spring.—For the next meeting of this body to be held with them, which was granted. Rock Spring is 12 miles west of Rutherfordton. The meeting to commence at 11 o'clock, A. M., Friday before the first Lord's day in Oct. 1854.

2d. Petition from Pisgah, for a letter of dismission to join the Catawba River Association, which was granted.

3d. Petition from Big Spring, for a letter of dismission to join the Kings' Mountain Association, which was granted.

11th. Took up Queries:

1st. From Mount Vernon Church.—How long shall a brother, after calling for a letter of dismission, and obtaining it, hold it under any circumstance, that has not joined some other Church. Answer. As a member receiving a letter is still subject to the discipline of the church granting it, until received by another church, the time is immaterial, so long as the church is satisfied.

2d. Query from Cane Creek Church.—How long shall a brother be under the watch care of a church, before he comes in full fellowship, who moves from one part of the country to another without a letter?

On motion, the Association adjourned till 10 o'clock Monday morning. Elder T. Carlton prayed.

LORD'S DAY, October 2.

The brethren appointed preached according to their appointments, to a very large and orderly congregation. A collection was taken, amounting to $21.37½.

MONDAY, October 3.

The Association met. Prayer by the Moderator. Called

the Roll; marked absentees, and read the minutes of the previous days; then proceeded—

1st. To take up the unfinished business of Saturday; and the following answer to the Query from Cane Creek Church was adopted: Ans. We recognise no such custom amongst the Baptists, to receive members under the watch care of the Church without a recommendation from a Church of our order. We advise Churches in our union, however, to use every consistent means to procure letters for such aggrieved persons, at as early time as they conveniently can.

3d. Query from Mount Sion.—Has, or has not the Association a right to withdraw from a Chusch who will not take her advice? Ans. Yes; the Association has such a right to withdraw from a Church, according to the conditions contained in the following Constitution. (See the Constitution at the last of these Minutes.)

2d Considered Resolutions.

Resolution 1st. Offered by brother T. Davis, and unanimously adopted:

Whereas, there exists great destitution in our Churches in regard to Sabbath Schools: Therefore

Resolved, That this Association recommend to all the Churches composing this body, to organize Sabbath Schools at their respective Churches, and that they select suitable pious superintendants and teachers to conduct said Schools, and that the Churches report upon the subject at our next meeting.

Resolution 2d. Offered by Elder L. M'Curry, and unanimously adopted:

Resolved, That our thanks are hereby tendered to the brethren and friends of this neighborhood, for their kindness and hospitality toward us during this session.

Resolution 3d. Offered by brother J. W. Morgan, and unanimously adopted:

Resolved, That our Clerk superintend the printing and distribution of the Minutes as usual and retain ten dollars out of the funds for his services.

4th. The Financial Committee reported $25.98 cts received from Churches, as shown in the table of Churches. The Committee was discharged.

5th. The Book Committee, by their chairman, Elder J. M. Webb, submitted their Report, which was received; and, on motion, the Committee was continued for another year, and directed to pay Elder J. M. Webb, depository agent, 5 per cent. on the books sold, for his services.

6th. Read and adopted Corresponding letters.

7th. Elected Elders J. M. Webb, B. Bruce, L. M'Curry and B. E. Rollins delegates to the Western Baptist Convention; and paid the money collected into the hand of our Clerk, and directed him to pay it over to the Board of Managers at their semi annual Meeting, to be applied to Home Missions.

The Association adjourned to the time and place appointed. after reading and adopting the Minutes of the day. Elder A. Pagget prayed.

J. M. WEBB, Moderator.

Bailey Bruce, Clerk.

CIRCULAR LETTER.

THE GREEN RIVER UNITED BAPTIST ASSOCIATION; TO THE CHURCHES IN UNION.

Dear Brethren: Agreeable to the direction of our last Association, we address you on Mat. 12ch. 43–45. "When the unclean spirit is gone out of a man, he walketh through dry places seeking rest and findeth, none. Then he saith I will return into my house from whence I came out, and when he is come, he findeth it empty, swept and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first. Even so shall it be also, unto this wicked generation." By the unclean spirit, is meant satan, the old serpent. the devil;who by the Jews used to be called as here, the unclean spirit. As he is the cause of uncleanness in men, and delights in unclean persons places and things. His going out of a man, is not to be understood of his being dispossessed of the bodies of men, nor of his going by force, through the power of divine grace, out of the souls of men, but of his leaving the Jews for a while, in some sort while Christand the gospel were among them, and of his going out of the scribes and Pharisees, not really but putting on another form, appearing as an angel of light, and under the guise of holliness and righteousness. And so he may be said to go out of men, when any outward reformation is made in them, and they take up a profession of religion, though destitute of the saving grace of God.

Like Simon Magus, Acts 8, 13–22, who professed to believe and was baptized. who offered the apostles money, that on whomsoever he laid his hands, he might receive the Holy Ghost by which Peter perceived that his heart was not right in the

STATE OF T

CHURCHES.	POST OFFICE.	SUPPLY.	Ch. Meetings.	Ordaine
1 Head 1stBroad	Golden Valley,	B E Rollins,	2	B E R
2 Ebenezer,	Logans Store,		1	Pai
3 Concord,	Webb's Ford,			J. Da
4 Big Spring,	Dunkin's Creek,	G W Rolins,	3	J W I
5 Walls,	Webb's Ford,	B E Rollins,	4	J Ber
6 Pisgah,	Golden Valley,	J Leatherman,	3	J Tal
7 Mount Vernon	Rutherfordton,	J M Webb,	3	J V V
8 Cane Creek,	Pattan's Home,	B E Rollins,	3	D S I
9 Mount Zion,	Dunkin's Creek,	L McCurry,	4	L Mc
10 Shiloah,	Rutherfordton,	W Harril,	3	E Br
11 Green's Creek,	Sandy Plains.	None		H Pa
12 Green River,	Cooper's Gap,	A Padgett	2	J M
13 Silver Creek,	Do.	H W Patterson,	4	Jas. J
14 Cooper's Gap,	Do.	B Bruce,	4	Lew
15 Holly Spring,	Arrow Wood,	D Pannell,	2	A P.
16 Rock Spring,	Cooper's Gap,	B Bruce	4	B Br
17 Packolet,	Horse Creek,	N P Corn,	4	M D
18 Pleasant Hill,	Rutherfordton,	J M Webb,	1	E L
19 Bethel,	Sugar Hill,	B Bruce,	2	J A
20 Round Hill,	Minorsville,	J M Webb,	1	M K
21 Mountain Cr'k,	Rutherfordton,	G W Rollins,	2	J T
22 Bill's Creek,	Cedar Creek,		3	B L
23 harmony grove	Dysartsville,	J C Grayson,	4	J C
24 montsford cove	Sugar Hill,		1	M H
25 sulphur springs	Webb's Ford,	A Padgett,	1	B R
26 Cool Springs,	Do.	W Harrill,	4	Wm
27 Rutherfordton,	Rutherfordton,	J M Webb,		J M
28 Bethlehem,	Old Fort.	None,	3	J W
29 Mt. Pleasant,	Webb's Ford.	W Harril.	2	Sam
30				

IE CHURCHES.

Delegates' Names. Ministers in small caps. Licentiates in Italics. *Denotes absence.	Baptised.	Received by letter.	Restored	Dismissed	Excommunicated	Dead.	Total.	Contributions.
LINS, W Fortune, J H Jones, and J G Fortune,	15	1	1	1	3	3	105	140
y L. Deck.	2	1	0	1	0	0	116	50
	1	3	0	8	2	0	49	80
rry, J M Chitwood B A Jenkins, J C Latamore	24	0	1	3	5	0	110	175
J W Green,	0	5	0	6	1	1	86	150
	0	0	6	0	0	16	0	28
teside, D Walker, J M Allen, and H Horton,	19	13	0	3	1	0	116	150
Curry, B Taylor.	4	0	0	0	1	0	34	100
RRY. J G Diviney, [H Green,	1	2	1	0	7	2	62	145
y, P C Sparks, H. CULBREATH, J WILKEY and	2	4	1	4	3	0	76	75
tt,	0	3	0	1	0	0	48	75
mbleton and W Forster,	0	1	0	8	1	1	48	70
kson and John Jackson.	1	0	0	1	0	0	30	80
owart and E Lynch, E K BLANTON*	0	9	0	0	0	0	52	105
ETT, A Lancaster, L R Lancaster,	12	3	0	0	0	1	53	70
, N Whiteside, and R Whiteside,	1	3	0	1	0	0	17	55
rn,	0	1	1	0	2	0	26	60
ylor, R Baben,	1	2	0	0	0	0	22	75
l and P Morgan,	2	2	3	0	0	0	43	75
n. H Keter,	6	3	0	3	1	0	62	112
vis and M Harris,	1	0	0	1	0	1	39	70
etter, P Flinn and J Crofford,	4	0	0	5	2	0	149	85
AYSON, B P Simmons,	1	0	2	0	0	0	28	70
, J W Morgan,	6	1	0	2	2	0	60	140
ggett, Wm. Role, and J Cole,	0	4	0	3	0	1	30	62½
ARRILL, W Goode, R Pinner,	2	5	1	35	0	0	58	125
EBB, T Davis and S M Wells,	0	0	0	1	0	0	22	50
BERSON* J Ross and N. Souther,	1	0	0	0	0	0	23	75
Bostic, W S Hill.	1	0	9	0	0	0	26	50
Total.	105	65	18	87	47	10	1595	2598

MINISTER'S NAMES AND ADDRESS.

J. M. Webb, Rutherfordton,
J. C. Grayson, Dysartsville,
Lewis McCurry, Dunkins Creek,
Bailey Bruce, Coopers's Gap,
Alanson Padgett, Sandy Plains,
Wm. Harril, Webbs Ford,
Henry Colbreath, " "
Joab Wilkey, Rutherfordton,
J. W. Robeson, Black Mountain,

LICENTIATES AND ADDRESS.

Benj. Taylor, Pattons Home,
E. K. Blanton, Coopers Gap.

sight of God, that he was in the gall of bitterness, and bonds of inequity. And like Hymenius and Alexander, who had put away holding faith and a good conscience, and concerning the faith, made shipwreck, 1 Tim. 1. 19. 20. Which does not imply that they ever had a good conscience or faith, since that may be put away, which was never had; the Jews who blasphemed and contradicted, and never received the word of God, are said to put it from them. See Acts 13 46. where the same word is used as here, and signifies to refuse or reject any thing with detestation and contempt. Concerning the faith have made shipwreck, which designs not the grace, but the doctrines of faith, which men may profess, and full off form, and entirely drop and lose, as these men did. And like Judas Iscariot, one of the twelve apostles, whom Christ calls a devil, John 6, 70.71, And the Evangelist calls a thief; six days before the passover, Christ came to Bethany, there they made him a supper, at which Mary anointed the feet of Jesus, with very costly ointment, and wiped his feet with her hair. Judas said why was not this ointment sold for three hundred pence and given to the poor. This he said not that he cared for the poor, but because he was a thief, and had the bag, and bare what was put therein, John 12, 1.16. Thus we see that he was a devil, that is like the devil, who was a murderer from the beginning, and a liar and the father of it, John, 8 44. And a thief and that he cared not for the poor, which proves to a demonstration, that he was a bad man, before satan is said to enter into him, John 13 27. And there is no proof that he ever was a good man; but satan the evil spirit returned into his house, from whence he came out, when Jesus gave him the sop, and stirred up his lusts, so that he betrayed Christ, and the last state of that man is worse than the first. And the above named Simon Magus, Hymenius and Alexander, are in the same predicament. There has been a difference of opinion, with some, whether it is the unclean spirit, or the man, that, walketh through dry places seeking rest and findeth none, and that returneth into his house, &c. The gramatical construction of the passage, shows clearly that it is the unclean spirit, and not the man· Referring to a prevailing notion among the Jews, that unclean spirits walk in, and haunt, desert and desolate places. And may have regard to the gentiles among whom satan might go seeking rest and satisfaction among them, in their idolatries and other wickedness. Till he was there also disturbed by the gospel sent among them. In 1 Peter 5.8 we are told that the devil as a roaring lion, walketh

about seeking whom he may devour." Or by these dry places may be meant the saints, among whom he takes his walks in order to distress them by temptation, being secure of pharisaical persons. And these may be so called, not for what they are in themselves, for they have a well of living water in them; and are watered by the Lord; but for what they are to the unclean spirit, there being nothing in their grace, and the exercise of it, and in their spiritual performances, grateful to

*Ree Dr. Gills exposition on Mat. 12; 43 45.

him. nor were there in them the mire and dirt of inequity to roll in; as in unregenate persons, therefore he is represented, as seeking rest and findeth none. His view in walking in these places, or among such persons, is rest, not the rest of the saints he seeks their disturbance, but his own rest, which is to do all the mischief he can, by stirring up corruption, tempting to sin, and by discouraging the exercise of grace, but is not able to do as much mischief, as he would; and cannot find the rest he seeks for. See Job. 1, 6,7 and 2. 2.3.

Then he saith I will return into my house from whence I came out into the scribes and Pharasees, outward professors of religion, who notwithstanding their outward reformation, and great pretensions to holliness, are Satans house still. And though he says from whence I came out, yet he never really and properly quitted it, only seemingly, and in appearance, he now throws off the guise, re-assumes his former character, as a vicious and unclean spirit.

And when he is come he findeth it empty, of God, of the true knowledge of him, and love to him. of Christ, of faith in him, of the spirit of God, and his graces, and of spiritual internal religion, and powerful godliness. Swept not with the spirit convincing of sin, righteousness and judgment, but with the bosom of an outward reformation. And garnished with secret lusts and corruptions for this unclean spirit, with some show of morality, an observance of some external rites and ceremonies and a few hypocritical performances, of fasting and prayer, which satan can very well bear with, so long as the heart is empty of spiritual grace. Then goeth he and taketh to himself seven other spirits, more wicked than himself, this may denote a large number of devils, seven being a number of perfection, or else the various corruptions of a man's heart, the swarms of internal lusts, which are there stirred up by satan. As these are more pernicious, than the devil himself. And they enter in and dwell there. That is though they were there be-

fore, now they exert and show themselves, and such men appear to be under the power and government of them. When leaving their seeming religion, and holiness, they "return like the dog to his own vomit again, and the saw that was washed to her wollowing in the mire." They become more wicked than they were before they made pretensions to religion. As such apostles generally, are more extravagant in sinning, and are seldom recovered by repentance, and their last end is eternal damnation. "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.' Sec. 2 Peter 2. 20. 21.22.

Even so shall it be also unto this wicked generation. From this application, the parable or above relation, seems primarily to refer to the fickle minded jews in general, and the scribes and Pharisees in particular. Who pretend to be very religious outwardly, when the Lord declared that they were like whited sepulchres, which indeed appear beautiful outside, but are within full of dead men's bones, and of all uncleanness, Mat. 23.37. They wanted to see a sign or some miracle from Christ, and because they were not gratified in their own way they finally said crucify him, crucify him ; his blood be upon us and our children. And brought wrath on themselves to the utmost. So they were destroyed, soon after from being a nation. And have been a by word and a reproach among the nations; where they are scattered.

It is thought by some that this passage is susceptible of an individual application. And that the wicked disposition of a man, is here represented by an unclean spirit, who could leave and return to the man at pleasure. That is intended to represent a person who under conviction of sin, makes good resolutions, and partially reforms, but like the stony ground hearers, "he heareth the word, and anon with joy receiveth it. Yet hath he no root in himself, but dureth for a while, for when tribulation or persecution ariseth, because of the word by and by he is offened." Mat. 13, 20.21. And the last state of that man is worse than the first. For there is a great difference between the devil going out of a person, and being driven out. A person may join a church under deception thinking he has religion when the unclean spirit, is only gone out; but he has no enjoyment there. And he may continue so for a time, when the unclean spirit returns and finds it empty, of all good that is his heart, and garnished with secret lusts, there he goeth and tak-

eth with himself seven other spirits more wicked than himself.

That is the man through the influence of the devil, yields to the secret lusts of the flesh, which are worse to a man than the devil himself. If he has only been addicted to swearing profanely before, perhaps he now takes up lying drunkenness, uncleanness, and every abomination that comes in his way. Perhaps turns Atheist, and denies that there is any God, or hereafter; and it is next to impossible ever to persuade that man to turn his attention to religion. And the last state of that man is worse than the first.

Therefore, let us take the admonition of Paul, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God; but exhort one another daily, while it is called to-day; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end." Hebr. 3. 12, 13, 14. And as there is great danger of being deceived in religion, by the unclean spirit, and our own, wicked hearts. "Examine yourselves whether ye be in the faith." For it matters not what our profession is, unless we have experienced a change of heart. "Except a man be born again he cannot see the kingdom of God."

BAILEY BRUCE, Clerk. J. M. WEBB, Moderator.

SYSTEM OF THE GREEN RIVER BAPTIST ASSOCIATION.

As the communion of saints, so the communion of churches is a desirable blessing; to obtain and promote which ought to be the study and endeavors of all the people of God. Although churches formed on the gospel plan, are independent of each other in regard to power, yet not so strictly speaking with regard to communion. For as saints in general have an indispensable right to share in each other's gifts and graces, so have churches in this joint capacity. It is a general rule "to do good & communicate, forget not," Heb. xiii. 16, which is applicable in a particular manner to churches as such. In order more amply to obtain this blessing of communion, there ought to be a coalizing, or uniting of several churches into one body, so far as their local situation and other circumstances will admit. But as it is impractible for all the individual members, thus to associate and coalize; the churches should each respectively, choose and delegate some of the most able pious and judicious from among themselves, and particularly their ministers, to convene at such times and places as may be thought most conducive to the great end proposed, to act as their reprpsentatives in the general assembly. Their expenses ought to be defrayed by the churches who send them.

These delegates at their first meeting, are in a formal manner, to enter into covenant with each other as the representatives of the churches, for the promoting Christ's cause in general; and the interest of the churches they represent in particular. They should then form their plan of operations, and fix on the most proper place and time for meeting in future.

Although such a conjunction of churches is not expressly commanded in scripture, yet it receives sufficient countenance and authority from the light of nature, and the general laws of society; bnt more especially from a precedent established by the Apostolic authority; recorded Acts xv. chap.

An association thus formed is a reputable body, as it represent not a city, country or nation, but the Churches of Jesus Christ. It is by no means to be deemed a superior judicature, vested with coercive power over churches. It presumes not to impose its sentiments on its constituents, under pain of excommunication. Nor doth it anathematize those who do not implicitly submit to its determination; which would be nothing less than spiritual tyranny; and better comport with the arbitrary spirit of Popish councils, than with that meekness which distinguishes the true disciples and humble followers of the lowly, yet adored Jesus. The apostles, elders and brethren who composed the first christian councils, presumed not to impose their conclusions on the church in such a lordly manner, but preferred their determinations with this modest prologue. It seemed good to the Holy Ghost, and to us, to lay upon you no greater burdens than these necessary things. Acts xv. 28. The Baptist association arrogates no higher title than that of an advisory council; consistent with which epithet, it ought ever to act when it acts at all, without intruding on the rights of independent congregational churches, or usurping authority over them, Mat. xxiii. 10. 12. Nevertheless the association hath a natural and unalienable right to judge for itself. what churches shall be admitted into confederacy with it, and to withdraw from all acts of communion and fellowship with with any church so admitted, provided said church, obstinately persists in holding corrupt principles, or indulging vicious practices, notwithstanding all propor endeavors have been used to reclaim it. Eph. v. 7. Rev. xviii. 4. An association when transacting business should proceed in the following manner.

1st. Always begin and end each session by prayer. (2.) admit none as messengers, but such as come recommended by letters, well authenticated from the church to which they belong, or from whence they came. (3.) When a church petitions by letter for admission if approved of, the moderator is to inform the messengers that their request is granted and desire them to take seats. (4.) All who have anything to offer, are to rise and address the moderator. (5.) While one is speaking the rest are to be silent, yet all have an equal right to speak in turn. (6.) No partiality or respect of persons is

to be shown. (7.) Every matter should be canvassed with gravity, modesty, and a sincere aim after truth. (8.) When all are not agreed, the matter may be put to a vote, and a majority determine.—(9.) All queries regularly sent by the churches, should be answered if possible. (10. Any matter proposed relative to the general good of the churches should be seriously attended to. (11.) Every transaction should be conformable to the revealed will of God. (12.) A circular letter should be wrote and sent to all the churches in confederation, containing such instruction, information and advice; as may be thought most suitable and with which should be sent the transactions of the association.

The benefits arising from an association and communion of churches are many; in general it tends to the maintaining of the truth, order and discipline of the gospel. (1.) By it the churhes may have such doubts as arise among them cleared, which will prevent disputes, xv, 28, 29· (2.) They will be furnished with salutary council, Prov. xi 14. (3.) The churches will be more closely united in promoting the cause and interest of Christ. (4.) A member who is agrieved through partiality, or any other wrongs received from the church, may have an opportunity of applying for direction. (5.) A godly and sound ministry will be encouraged, while a ministry that is unsound and ungodly, will be discountenanced. (6.) There will be a reciprocal communication of their gifts, Phil. iv. 15, (7.) Ministers may alternately are sent out to preach the gospel to them who are destitute. Gal. ii 9. (8.) A large party may draw off from the church by means of an intruding minister, or otherwise, and the aggrieved may have no way of obtaining redress, but from the association. (9.) A church may become heretical, with which its godly members can no longer communicate; yet oannot obtain any relief but by the association. (10.) Contentions may arise between sister churches which the association is most likely to remove. (11.) The churches may have candidates for the ministry properly tried by the association. These and other advantages arising from an association, must induce every godly church to desire union with such a body. But should any stand off, it would argue much self-sufficiency, and little or no desire after the unity of the Spirit, or mutual edification.

MINUTES

OF THE

FOURTEENTH ANNIVERSARY

OF THE

GREEN RIVER

UNITED BAPTIST ASSOCIATION,

Held with the Rock Spring Church,

RUTHERFORD COUNTY, NORTH CAROLINA,

SEPT. 29TH, 1854, AND DAYS FOLLOWING.

FRIDAY, SEPTEMBER 29TH, 1854.

The Introductory Sermon was delivered by Elder L. McCurry, at the request of the Clerk, from 1st Corinthians, 12th ch. 27th v: the brother and alternate appointed failing, in consequence of affliction and death.

After 30 minutes recess the delegates assembled at the Meeting House. The Clerk then addressed the brethren upon the peculiar situation which we were in by the death of our Moderator; and upon motion, Elder L. McCurry was appointed Moderator, *pro. tem.*, to organize the Association.

1st. Read letters from the churches, and minuted their standing.

2d. On motion, extended an invitation for Churches to join us, and Zion Hill, a newly constituted, presented a letter and their Constitution, asking admission into our body; and upon examination were found orthodox, and unanimously received, and their delegates were given the right hand of fellowship by the Moderator. Mount Lebanon presented their letter by their delegates, with their constitution, praying admission into our body; and after a full examination they were found sound in the faith, and cordially received, and the hand of fellowship extended by the Moderator.

3d. Then, on motion, proceeded to elect brother C. J. Webb, Moderator, and Elder Bailey Bruce, Clerk.

4th. On motion, the Committee appointed at the last session to look into the situation of the Ebenezer church, reported as follows, and were discharged:

October 28, 1853.

Pursuant to an act of Green River Assocation, the following brethren appointed by the Green River Association to examine the Ebenezer case, met at Ebenezer, viz: Elders J M Webb, L McCurry and B Bruce, and brethren John Berge, T Davis, W Fortune, R Whitesides and D Walker.

On motion, J M Webb was called to the chair, and L McCurry appointed Secretary.

On motion, Elder J M Webb delivered a sermon from the 5th chapter of Gallations 7th verse. The chair then called upon the parties to know whether they were ready for trial; whereupon the minority answered in the affirmative.

After some consultation, on motion, the Church Book was called for and the names of the members called; whereupon 87 members answered. The case of the committees acting was was taken up, whereupon twenty-three voted in the affirmative, and fifty-six in the negative.

On motion, the names of the minority be recorded in these proceedings, viz: Leonard Deck, John Freeman, A P Hollifield, J W Mode, Noah Hollifield, Jackson Blanton, L L Deck, W A Wilson, Thomas Bland, James Rollins, James G Freeman, Drucilla Deck, Sahah E Wilson, Melinda Blanton, L M Melton, Emsey Hollifield, E D Hollifield, E N Rollins, Anner Rollins, R E Rollins, N E Blanton, M A Bland, Charlott Dycus, Martha Hardin, E D Hollifield and Lucinda Fortune.

On motion, the minority presented their complaints:

Charge 1st—against Aaron Biggerstaff for contempt to their Pastor, B E Rollins. 2d. For excluding bro Jackson Blanton for Joining the Sons of Temperance, without cherging him as is usual in Baptist churches. 3d. Against Aaron Biggerstaff, for denying a charge made by him upon bro Rollins. 4th. For turning out L L Deck for being a Son, as they had received him as a Son.

Upon reading of the complaints, one of the majority moved to reconsider. The question being put 35 voted in the affirmative, and 27 in the negative. The question being put whether the committee investigate the whole subject, 27 voted in the affirmative and 17 in the negative.

On motion, the evidence was adduced, the committee retired, and after a few minutes, agreed that the church ought to give satisfaction to bro B E Rollins, by requiring bro Biggerstaff to

make an acknowledgment, and that they restore the minority, with the two Sons, to fellowship. The report of the committee being read to the church, the question was put, whether she would take the advice or not, when 35 voted in the negative and 16 in the affirmative. The committee then asked the course which the agrieved would pursue; whereupon they said they would take letters to join other churches, which the committee gave in behalf of the Association.

L. McCURRY, Sec'y. J. M. WEBB, Ch'n.

5th. The Clerk presented a letter from bro. John Davis, stating that he had formerly belonged to Wall's church, but by them had been excluded, and that he prayed the Association to look into his situation and redress his grievance.

On motion, agree to appoint a committee of seven to look into the matter. The committee, consisting of brethren W. Fortune, T. Davis, L. McCurry, B. E. Rollins, W. Goode, J. M. Allen and B. Bruce, to meet at Wall's, on Friday before the 5th Sabbath in January, 1855.

6th. Brother Benj Jenkins presented a letter from the Ebenezer church, in which the church justifies herself to some extent, and recommending some delegates to be received into this Asseciation. After considerable discussion it was unanimously agreed that this Association could not recognise the Ebenezer as an orderly church, without they recanted and took the advice of the Asseciation through the committee; and the letter and delegates were unanimously rejected.

7th. On motion, adjourned till nine o'clock, A. M., tomorrow. Elder A. Padgett led in prayer.

SATURDAY, SEPTEMBER 30.

The Association met according to appointment. Prayer by Elder B. Bruce.

1st. Called the Roll.

2d. The Committee of Arrangements reported and were discharged.

3d. Read Rules of Decorum, and minutes of yesterday.

4th. Called for correspondence, and received of the Catawba Association a Letter and package of Minutes, by the hands of Elder R. H. Moody. From Tiger River Association, a Letter by the hands of Elder A. Paggett; no Minutes or messengers presented. From the Salem, a letter by the hands of brothers T. Bradley and Wm. Morrison. All of whom were cordially received.

An invitation was extended for Ministering brethren to take

seats with us. Elder John Jones of King's Mountain Association being present objected to sitteng with us in consequence of some expressions made by Elder L. McCurry, in which he thought that bro. McCurry held him in disorder for preaching to Ebenezer church; and bro. Jones further stated that he did preach to Ebenezer, but not till after a Committee of brethren from churches of this Association, and his Association (King's Mountain.) met at Ebenezer and advised that church ; which proceedings he said he did not recollect, but it was said by other brethren present that the whole recorded facts were here.—Then, upon motion, agreed that the Moderator appoint a Committee of three to look into the whole matter and report on Monday. The Moderator appointed Elders B. Bruce, William Harril and L. McCurry. Elder C. B. Mingus, of Tuckaseege Association, kindly took his seat.

5th. The Moderator appointed the following Committees :

On Finance—Bro's G. M. Webb, J. W. Morgan and W. Fortune. On Union Meetings—Bro's L. Deck, J. Berge and B. Ledbetter. On Periodicals—Bro's L. McCurry, B. E. Rollins and Thos Egerton. On Sabbath Schools—Bro's J. U. Whitesides, M. Koon and D. D. Allen. On Temperance—Bro's T. Davis, A. Padgett and J Berge.

6th. On motion, the Modorator appointed bro. T. Davis to write to the Tiger River Association.—C. Wilson, himself, and Elders A. Padgett, L. McCurry, B. Bruce, and bro. C. J. Webb, messengers.

Brother W. Fortune to write to the Salem Association—Elders J. Wilkey and B. Bruce, and brothers E. K. Blanton, E. Holifield, M. Koon, J. Morriss and H. Gilliam, messengers.

Elder L. McCurry to write to the Catawba River Association—Elders L. McCurry and B. Bruce, messengers.

Brother J. W. Green to write to the Broad River Association; Elders L. McCurry, B. Bruce, Brothers C. J. Webb, D. P. Gold, E. K. Blanton, Elder B. E. Rollins, messengers.

On motion, the Moderator was appointed to write to the King's Mountain Association ; himself and Brothers B. R. Doggett, G. M. Webb, E. Hollifield, W. S. Hill, Elders L. McCurry, B. Bruce and B. E. Rollins, messengers.

7th. On motion Elders A. Padget, L. McCurry, Wm. Harril were appointed a committee to furnish a Circular letter.

8th. Elected Elder J. C. Grayson to prepare a Circular letter for our next session, upon a subject of his choice.

9th. The Financial Committee reported $23.26¾ received of the churches, and were discharged.

10th. Elected B. Bruce to preach a Sermon, introductory to our next session, and Elder L. McCurry his alternate.

10th. Elected Elder L. McCurry to preach on the subject of Missions, at the close of which a collection is to be taken, and Elder C. B. Mingus to preach in the forenoon, and Elder R. H. Moody to preach in the afternoon.

11th. Called for Reports of Committees.

The Committee on Union Meetings reported as follows, and were discharged: For the first District, to be held with Concord church, to commence on Saturday before the third Lord's day in April, 1855. Elders A. Padgett, B. E. Rollins, L. McCurry, B. Bruce to attend it. For the second District to be held with the Green's Creek Church, to commence on Saturday before the first Lord's day in August, 1855. Elders A. Padgett, Wm. Hand, and J. Wilkey to attend it. For the third District, to be held with the Round Hill Church, to commence on Saturday before the first Lord's day in May, 1855. Elders L. McCurry, R. H. Moody, B. E. Rollins, B. Bruce and J. C. Grayson to attend it.

12th. On motion, adjourned to meet at 8 o'clock, Monday morning. Elder R. H. Moody prayed.

LORD'S DAY, OCTOBER 1.

The Stand was occupied by those appointed, who preached to a large and well ordered assembly, and from the apparent effect we hope the fruits of the day's labors will be realized in eternity. Collection for Missions $22.00.

MONDAY, OCTOBER 2.

Met according to adjournment. Elder L. McCurry prayed.

1st. Called the Roll and read Minutes of Saturday.

2d. Called for Reports of Committees.

1st. The Committee on Periodicals reported, and was discharged. 2d. The Committee on Sabbath Schools reported and was discharged. 3d. The Committee on Temperance reported and was discharged. 4th. The committee appointed to prepare a letter to supply the place of one to have been by our much esteemed and lamented brother J. M. Webb, submitted and read one wrote by him, for our first session, which was unanimously adopted and ordered to be printed, and the committee discharged. 5th. The committee appointted to look into the difficulties brought to view, by Elder J. J. Jones in refusing to take a seat in this body, reported—which report was adopted and the committee discharged. 6th. The Book committee was called on to report, but in consequence of affliction they plead

for one more year to report, which was granted.

3d. Upon motion, agreed to hold our next Session with the church "Head of 1st Broad," Rutherford county, N. C., 18 miles north-east of Rutherfordton, commencing on Friday before the first Lord's day, in October, 1855.

4th. Read and adopted the corresponding letters.

5th. Elected Elders L. McCurry, B. Bruce, and brothers C. J. Webb and T. Davis delegates to the Western Convention.

6th. Called for Resolutions.

1st. By Elder L. McCurry: Whereas, there were many members of Ebenezer church, that were willing to take the advice of the committee, and voted with the minority, yet being ignorant of their duty; they wishing to be members of the Green River Association:

Resolved, therefore, That we advise the church at Mount Lebanon to receive such members without letters, who are willing to take the advice of the committee sent by the Association.

2d. By the same: *Resolved*, That brother T. Davis and the Clerk prepare a suitable obituary to the memory of brother J. M. Webb, &c.

3d. *Resolved*, That the Clerk superintend the printing and distribution of the Minutes, and receive $10 for his service.

4th. *Resolved*, That the thanks of this Association are due, and are hereby tendered to the tent holders, and vicinity, for the hospitality extended towards this body.

7th. Then, on motion, read and adopted the Minutes.

8th. On motion adjourned to the time and place appointed. Elder B. Bruce prayed.

C. J. WEBB, Moderator.

B. BRUCE, Secretary.

REPORTS.

The Committee appointed to look into the case, brought up by Elder J. J. Jones, of the King's Mountain Association, relative to the standing of Ebenezer church, and those other churches, who, at her request, met in Committee with her; who considered her standing and pronounced her in order, since the expression of the committee sent by your body,—made the following report, viz:

Upon an examination of a record kept by bro. J. W. Green, clerk of said church committee, we find that Concord and Wall churches, of the Green River Association—Bethel, Big Spring and Sandy Run, of the King's Mountain Association, were represented in said committee, and we think acted badly toward

the Green River Association, and Elder B. E. Rollins, a pious and useful young brother of our body, by assailing his veracity upon a mere vote of a body composed of only one side; and then declaring thirty-five witnesses testified to it. We believe upon a fair examination, by your committee sent to the Ebenezer church, he was fully sustained; and your committee further believe that Walls and Concord churches, in meeting with said Ebenezer church, acted contemptuously to their own Association, who declared Ebenezer in disorder and sustained fully bro. Rollins and the agrieved minority. Also the churches from our sister, the King's Mountain Association, viz: Big Springs, Bethel and Sandy Run, acted equally contemptuously to our Association, by advising a church which belonged to our body, contrary to advice given by their own advising council, and that bro. J. J. Jones, a member of the King's Mountain Association, has endorsed this unprovoked and unheard of attack, by supplying said Ebenezer church, which he acknowledge he knew was held in disorder by this Association. Your committee are led to hope, that the brethren and churches acted more from misguided zeal, than to reproach the Association or Minister alluded to; and that upon reflection they will set all right, and give to this body, at her next session, satisfaction.

If our sister, the King's Mountain Association, endorses such conduct in her ministers and churches toward us, as painful as it may be, we fear a dissolution of our happy correspondence will follow. All of which is respectfully submitted.

B. BRUCE, Chm'n.

The committee on Periodicals submit the following, and beg to be discharged: That we highly recommend the Carolina Intelligencer, published by our esteemed brother A. J. Cansler, in the bounds of our Association, as a religious paper and temperance advocate—and just such an one as we Baptists have needed in Western Carolina, as an expounder and defender of our religious tenets, for a long time. We desire its general circulation, and would that every family within the bounds of our Association would take it, and not only take it but read it, as our ministers can through its columns keep the brethren informed of their appointments. The brethren can learn the operations and spread of the gospel, and it is calculated to make divine impressions upon the young mind. We advise our brethren and ministers in particular to use every laudable means to increase its circulation, by acting as agents, and obtaining subscribers thereto. LEWIS McCURRY, Chm'n.

The committee on Sabbath Schools submit the following report, and beg to be discharged: We are happy to learn that many of our churches have organized Sabbath Schools since our last session, and have been happily engaged in training the rising race, in their various settlements, for future usefulness. But we are sorry that the churches have failed to send up the number of scholars and teachers, on their letters. We would earnestly beg of them to continue their efforts to organize and increase the interest of these delightful Institutions, and send up the number of Schools, Teachers and Scholars to our next Session. We hope to see an account on every letter, next year, of one School at least, in every church. All of which is respectfully submitted. J. U. WHITESIDES, Chm'n.

The committee on Temperance make the following report, viz: That we recommend the adoption of the resolution offered by brother D. S. McCurry, and amended by brother J. M. Webb, at the Session of 1852, and advise the churches to carry out the principles therein contained, viz:

"*Resolved*, That we believe the making, vending and using ardent spirits, as a common beverage, to be, whenever and wherever practiced, a great evil, as well as prejudicial to the christian name; we therefore recommend and advise its discontinuance, for the promotion of truth, and the advancement and prosperity of our people, and society generally."

T. DAVIS, Chm'n.

CIRCULAR LETTER.

The Green River Baptist Association, to the Churches in Union, Greeting:

DEAR BRETHREN:—We send you this Epistle of Love, under the direction of the late Convention, written upon the subject of 'The office work of the Holy Spirit in man's redemption, and value of immortal Souls.'

And in reviewing the high interest involved in the discussion of these two great subjects, and the extensive character of the doctrines and difficulties contained in them, we are aware, that in a short Letter, we shall not be able to do our feelings, nor the pending questions, that justice which their importance, really demands at our hands. In view of this circumstance, our uneasiness is much increased, when we remember the efforts that many persons, (who style themselves preachers of the Gospel,) are at this time making, under the color of Christianity, to destroy and bring into disrepute, those living beauties that tends so much to irradiate and adorn our much loved and favored system of divinity,

by denying the agency of the Holy Spirit, in the salvation of lost sinners, Notwithstanding these facts, however; we proceed to lay before you, such views and arguments relating to the subjects before us, as our limits will justify. And in doing this, we premise that the term 'OFFICE,' is so well understood in this enlightened day, that it will need but little explanation, other, than to state, that it implies an appointment or agreement in the character of some suitable personage, in any system of Government, to fulfil and perform certain acts and duties, which are necessary to be performed in the accomplishment of the objects for which the Government was organized. The objects for which the economy of divine grace were established, are proven to be the glory of God, and the redemption or salvation of lost sinners. The great personages engaged to carry out these important objects, are the Father, Son and Holy Spirit; each of whom covenanted to perform a distinguished part in the consumation of the great design under consideration, and which, according to our understanding of the use of language, we call their office work, and so we shall regard it in the further investigation of the premises.

For want of limits, we pass over unnoticed, the parts performed by the two first persons named in the covenant, and confine ourselves solely to the one assigned the Holy Spirit, according to the resolution of the Convention. In the first place, then, it is the work of the Spirit to give life to the souls of men. For when man disobeyed, he incurred the displeasure of his God—became under the influence of spiritual death—lost that living communion that had existed between him and his Creator, is said to lie since that time, burried in the grave of transgression —surrounded by the rottenness of decayed affections, and enshrouded in sin, sorrow and pain; and in this condition, pressing on with rapid haste, to that world of misery, that is called the second death; to be overwhelmed in gloom, misery and anguish, from whence there is no redemption. This dread representation of his condition is well sustained by the word of truth; and by that word it is as fully proven, that the Office Work of the Holy Spirit is to redeem his soul from this dreadful scene of anguish and death, and reinstate it into a state of life and felicity. And although there are some pretending divines, who are going about through the world endeavoring to inculcate doctrines; that deny the agency of the Spirit, in bringing the souls of men from death, to a state of life; they are only fulfilling the predictions of Revelation. for it was foretold that such should arise under the sanctified name of Christianity, who would keep up the form of godliness, while they would deny its power; and that through their artful insinuations, they would mislead the weak and unweary, to the prejudice of the Christan cause. St. Jude fitly calls them filthy dreamers, spots in our feasts, clouds without water, carried about with winds, trees without fruit, raging waves of the sea, and wandering stars.* As an evidence of the correctness of the foregoing views, we here introduce a few proofs from the Volume of

*See the Epistle of Jude.

Life. And you, said the inspired Apostle, has he quickened, who were dead in trespasses and in sins, Eph. 2. & 1—again Coll. 1 & 13.—And you being dead in your sins, hath he quickened; and in John 5 & 20, it is declared, that those that believe, have passed from death unto life The question here is, Who is it that is refered to as the personal pronoun? He, that is represented as giving life to the dead, for to quicken, all agree, is to make alive that which, itself, has no life.—This is explained, and the person referred to, proven to be the Holy Spirit, by the language of the Saviour himself, who says, John 6 & 63, IT IS THE SPIRIT THAT QICKENETH; the flesh profiteth nothing,—the words that I speak unto you, they are spirit and they are life. And again Paul says, 2d Cor. 4 & 6, who also has made us able Ministers of the New Testament, not of the Letter, but of the Spirit; for the Letter killeth, but the Spirit giveth life, which shows most unequivocally, that the word alone cannot produce life; and to this end, says the Saviour to Nicodemus, John 3 & 3, 'Verily, verily, except a man be born again, he cannot see the Kingdom of Heaven." Nicodemus marvelled, and enquired, How born? The Saviour does not tell the enquiring ruler; that to be able to see the Kingdom of God, a man must be born of the word, nor of water alone, nor of the flesh, but informs him, that except a man be born of the SPIRIT, he can not see the Kingdom of Heaven. For says he, that which is born of the flesh, is flesh, and that which is born of the Spirit is Spirit; and after giving a comparison of the wind, so says he, is every one that is born of the Spirit. We ask, what stronger language could be used to express any truth, than is here given to establish the Office Work of the Spirit, in giving life to the soul; and how dare any, in view of all these facts, with many others which we might add, if our limits would permit, & with which the Scriptures pre-eminently abound, deny its influence, and teach doctrines so averse to the plain interpretation & meaning of the Scriptures? and how can an intelligent people believe a doctrine so false as that which contradicts the plainest language of Holy Writ? Surely there is not one can do so, unless their understandings are darkened by the force of corruption, and their eyes blinded by the God of this world, according to the saying of the Apostles. But 2dly,

The Office Work of the Spirit does not stop here, for, a man might have life, and yet be in a lost situation; without knowing where or what he was, or the way that leads from earth to heaven; and life in this case, would much increase his present agony of mind; for in truth, when the soul begins to live, it discovers and feels its lost condition, and need of direction; for it both hungers and thirsts after a righteousness which it knows not where to find. This is shown by the general gloom that pervades the soul under the first infpulses of life; when it feels the tormenting influences of sin, and would flee, but knows not where to flee, or what to do, to evade the raging flame that burns within! While in this extremity, it is made the Office Work of the Spirit in the covenant of grace, to direct the enquiring soul into the way of righteousness. For says the Saviour, when He, the Spirit of Truth is come, he shall guide you into all truth. Thus it is shown, that by the guidance of the

Spirit of Life, man's soul is directed in its onward march to glory, and that without its influence, none could find and keep in the straight and narrow way that leads the pilgrim traveler to the abodes of the blessed! And 3dly,

But if the work of the Spirit should end here, even then the Christian would feel himself in a wretched condition ; for there are so many surrounding causes to produce uneasiness and sorrow—such a conflict in his own wretched heart—so many doubts and fears to distract his mind, and temptations to mislead him—so many fiery trials and perils to endure, and thorny paths of lonesome solicitude to pass over, that without a companion and comforter, his spirit would die within him, and he would become discouraged—give up his hope, and sink beneath the weighty load of his Christian warfare. But thanks be to God amid this burthen of sorrow ; the Holy Spirit officiates and distils into his heart, the sweet balm of consolation which elates his soul—drives off his fears—dispels the gloom and communes in love with his drooping graces—irradiates his feelings—produces joy and gladness in the midst of adversity, and gives him courage and strength to continue his journey to his home of peace. For says the Saviour, speaking of the Holy Spirit, "If I go away, I will send the comforter—my peace I give unto you, my peace I leave with you—in the world you shall have tribulation, but in me ye shall have PEACE." And what Christian is there that does not remember the many sweet emotions of love, peace and joy, that has been enkindled in his bosom! and like the silent dew of the sweetest morning, distilled into his heart by the operations of this divine influence;—and how very comfortless must be that soul, who know nothing of its living charms, and how much to be pitied, are those misguided souls, who deny its life-giving, peace-making, and consoling influence upon the Christians heart? Even in the worst condition in which the humble followers of Jesus have been found in sickness and death, this blessed comforter has shed his odors around the soul, to sweeten life, and give joy in the midst of sorrow ; for the fruit of the spirit is peace, joy, gentleness, &c. &c. And 4thly,

It is the Office Work of the Spirit to give the returning sinner and christian, an evidence of his acceptance with God, and of his right to the promised inheritance in glory, and seal him an heir of the purchased possession ; for there is nothing else upon which man can depend, and risk his eternal all ; but the witness that is within his own bosom, without which, all prospect and hope is at an end, and all systems of divinity worthless and false.—The scriptures may describe the beauties of Heaven and horrows of Hell, the flames of sulpherous fire, or the roses of Paradise—they may toil of the groans of the lost, crying WOE! WOE!? or the songs of the blessed, when kneeling upon the burning throne in the radiance of Heaven, enshrouded in the vestments of ineffible glory and immortal brilliancy. Thousands of men may add their testimony—Preachers may preach, Christians may pray—Mothers and Fathers and friends may weep, beseech, cry, and warn—the soul heeds it not—believes it not, until the Spirit interposes his official ex-

cellency, and bears witness with our Spirits, that we are the children, and if children, then heirs, &c. Then and not till then, we feel the force of truth, and that truth is made so plain, that a thousand witnesses testifying against us could not make us disbelieve; for it makes known to us the living beauties of Heaven, and gives us to see by faith, that our names are enrolled in the Lamb's Book of Life, and we entitled, through covenant mercies, to the riches of an immortal and unfading Paradise! Behold, then, how much depends of weal or woe to man, upon the blessings given by the agency of the Spirit in man's redemption? We might add here, in furtherance of this subject, that it is the Office Work of the Spirit, to reprove the world of sin, of righteousness and of judgement, and enlarge upon its benefits; but our limits forbid, and we can only offer a few other considerations in conclusion of this branch of our subject; and in doing this we remark 1st, that to communicate the blessings above set forth, to the hearts of the children of men, it was necessary that a channel should be opened, through which this living principle of love might flow from Heaven to earth, and by its means, be conveyed to a dying world. This was effected through the atonement of Christ; for it was necessary that the offended Majesty of heaven should be appeased, and satisfaction rendered to the law of God, for the deeds of wrong that man had done, without which no man could be saved, for it was as necessary that this part of the covenant be fulfilled as the other. This atonement would have availed nothing, without the sanctifying influence of the Holy Spirit, whose office it was, to sanctify the offering or sacrifice in the character of the suffering humanity of our dying Redeemer, who, through the eternal Spirit, offered himself without spot to God, Heb. 9 & 14. Thus it is seen that the Holy Spirit, in this great transaction, is represented as the altar upon which the sacrifice was offered, and which gave it its fitness for acceptance, and without which, it never could have effected the object designed, for it is the alter that sanctifyeth the gift.

Again, it is not only represented in the word of God, to be the Office Work of the Spirit, to give a sanctifying influence to the offering in the death of Christ; but its powerful influence is shown forth in its native loveliness and beauty, in giving life to the word, through the administration of the means of grace. And notwithstanding some deny its aid, in the preaching of the everlasting gospel of the Son of God, yet every preacher, who has been called of God, as was Aaron, knows well, that without its assistance, his preaching is like idle tales, of the most unsavory character; affording neither satisfaction to himself, nor food nor comfort to the flock which he has been appointed to feed. And we confess that we are much astonished, that any should believe the idle declarations of such misguided zealots, who pretend, that because they have never known the Spirits influence, in the preaching of the word, therefore none others have, especially, when this assertion is made, in opposition to the experience and professions of the best men of different denominations in all ages, and directly contrary to the word of God.—

In the first place consider the host of divines, who have declared in all circumstances, that they have been often assisted by the Spirit's divine direction, and who have even sealed the truth of their declarations with their blood. Contemplate the number of great and good men that are now living, who profess and declare that without its aid they cannot preach—hear them upon their bended knees in prayer before the throne of their eternal Redeemer, imploring his merciful aid, and acknowledging their dependence upon him for success—and then say who are most likely to be mistaken, those who confess that they are ignorant of its immortal blessings, or this host of great men who declare from experience, that they have felt and known its power. And 2ndly in support of their professions hear what the word of Inspiration, says, Isaah 61 & 1, & 2. The Spirit of the Lord God, is upon me because he has anointed me to preach good tidings unto the meek, &c. John 14 & 26 but the comforter which is the holy Spirit which the Father shall send in my name, he shall teach you all things and bring all things to your remembrance &c, same book, howbeit when he, the spirit of truth is come, he will guide you into all truth; verse 16, he shall glorify me, for he shall receive of mine and show it unto you.

Acts, 2 & 4, and they were all filled with the holy ghost and began to speak as the Spirit gave them utterance.—There are diversites of gifts but all by the same spirit &c.—We deem it unnecessary to multiply proofs from this, and many other texts in the Scripture, it is made plain that unless the holy Spirit, does attend and give life to the word, the ministers labor is in vain; and those who deny its aid, show by this very fact, that they have neither part nor lot in this matter, for Paul may plant and Apollos water but God must give the increase. We might follow up this view, and strengthen it sevenfold, but our limits forbid it. We conclude this part of our subject, dear brethren, by asking you to review the great blessings that accrue to the childrren of men, by the influence of the Spirit of life upon their hearts; for we have shown that it raises the soul from death to life—reproves the world of sin of righteousness and judgement—guides the pilgrim traveller from his lost estate to his home of rest—comforts and consoles the sorrowful mourner—instils into the soul that living peace that creates joy inexpressible and full of glory—gives the child of God an evidence of his acceptance with the father—bears witness with the spirit of the believer, that he is a child, an heir—soothes the distressed in a dying hour—attunes the song in the moment of death, into a heavenly shout of Oh death! where is thy sting? Oh grave where is thy victory? and translates the soul to the abodes of joy and felicity! Oh, brethrea if all these blessings depend on the Office Work of the Spirit, how much engaged we ought to be at a throne of grace, imploring that spiritual aid so essential to our immortal welfare.

The second part of our subject, requires us to consider the worth of Immortal souls. In approaching this division, we find ourselves lost and confounded, for want of something to represent its value; for it is

by comparing one valuable material with another, as gold, silver, gems, pearls, lands, or other estate that we fix worth upon any object whatever. And could we estimate the value of all the gold, silver, precious stones, pearls, gems, estates, kingdoms, wealth or riches, that has, is, and will appertain to the present world, it would fall far short of reaching the worth of an IMMORTAL SOUL! For they must all decay and come to nothing, while the souls of men will have no end to their existence; for says the Saviour, in proof of this position, what would it profit a man, if he was to gain the whole world, and lose his soul? In view of these facts, we cannot establish the worth of souls, for want of a comparison; yet we may form some idea of its value, by placing an estimate upon the effort that has been made for its salvation, connected with other circumstances attending upon its destiny. And in directing your attention to these evidences, we ask you to take a view around and through the world—look up to Heaven and down to Hell, that you may be able to place a higher estimate upon the salvation of lost sinners!

First, look up to the immortal climes of unfading and unceasing felicity, where the Son of God, in his full-orbed glory, was shining amidst the angels, and archangels, where cherubims and seraphims, stooped on their mighty wing, to offer praise to Him, who was, who is, and is to come, but who needed not the worship of angels, to add any thing to his honor and glory, amid the heavenly world, all is peace, all is glory. Look again, see the majesty of Heaven, quit the realms of endless day, descend on wings of pitying mercies down to earth, clothe himself in flesh and blood, and make his appearance in the humble attitude of the babe of Bethlehem! In this low estate, he lies dependent on the charities of the world, while angels follow him down the lofty way, to bear the news to men; follow him through this world; a man of sorrow and acquainted with grief, in form of a servant of no reputation, without a home—see him labor, hear him plead in persen with poor sinners—view him in the garden just before he suffered, on the cold ground in prayer to God, he kneels, while in agony he sweats under a weighty load; hear his wailing cry, his moan, his groan while in pain: he hangs and bleeds and dies, amid this scene of suffering all nature quakes; darkness shades the land and sea, rocks rend, and general gloom veils the face of day. Ask then, yourselves, why all this pain, why this mighty change, and why this great commotion? The answer is, the worth of man's soul is so great, that it required all this, and more, as an offering for its redemption. But see the labors of the Christian world; hundreds of men leaving their homes and travelling in sorrow, as strangers in desert countries; ten thousand christians, and more, daily upon their knees in humble attitude, and tender accents, beseeching God to save the souls of men; hear their cries, and mark their sorrows in consequence of man's lost estate. See the tears of thousands and millions daily flowing from eyes suffused, and moved by hearts over-burdened with grief, because sinners will not believe! Then ask yourselves, why all this effort? and you are told that all is done to save the souls of

men! Of how much worth, then, must they be, when so many Christians manifest such uneasiness about them? Look down to Hell, and hear the poor rich man cry in pain; see him raise his imploring eyes to heaven, where he sees Lazarus in the bosom of Abraham; hear him in anguish, plead for one drop of water to ease his pain amid the mighty flame that burned his soul in death; hear him when hope is gone, as to his own case, pray father Abraham, to send Lazarus to his living brethren, that they might be warned from an enterance into that state of gloom! O! look and see how long in this state of death, he must endure the worm that never dies, hear his lamentations—woe! woe! woe am I that ever I was born; hope is gone, joy is gone, peace is gone, ALL IS GONE that makes life desirable, and in sulpherous fire he burns, and must burn on! Look on throughout the millions of years, and yet in pain, he cries; and then, O then ask yourselves, What is the worth of IMMORTAL SOULS? Let your views return to Time—see a lost sinner repent, believe, and turn to God; what joy elates his soul, how pleased are all the church, the song begins below, it stops not there; the news is carried to the regions of glory, the happy world echo the songs through realms of ineffable light! For, souls are of so much value, that there is joy in Heaven over one sinner that repenteth! But, see a Christian die! how sweet the moments of their departure. They quit the shores of Time—go home to the land of the blessed, to receive the reward of their humble labors, and to be crowned with crowns of living glory, to be forever free from pain, sorrow and death; to engage in rapturous songs of delight, through the vast expanse of unending eternity! Oh see the joys, and hear those sweet songs attuned in melody, while on eternal wings of pleasure, they fly around the throne of God and the Lamb forever; and then say, what is the estimate we ought to place on Immortal Souls. So great are their worth, that three worlds seem to be interested in their salvation; and yet, O my soul, art thou so little concerned about thy own eternal welfare, and yet poor sinners, unconscious, press on their way to death and misery?

We conclude this Letter dear brethren, by saying to you, that if souls are of so much value, how ought you to be engaged in prayer with your divine Redeemer, that success may attend the administration of his word, and poor sinners saved from the wrath to come? for much of success in this holy cause depends upon the intercession of God's people. Therefore, we pray you, be faithful, live in love, and may the God of Peace grant you Heavenly aid, and bless you through time, and finally save you in glory is the prayer of yours in gospel bonds.

STATE OF THE CHURCHES.

No. Chs.	Churches.	Post Offices.	Supply.	Ch. Met	DELEGATES' NAMES. Ordained Ministers in Capitals, Licentiates in Small Capitals Absentees °	No. Bap	Rec. by Le	Restored.	Dismiss'd	Excom'd	Dead	Col. Mem	Total.	Contribut for Min.
1	Head 1 Br.	Golden Valley	B. E. Rollins.	2	B E ROLLINS, W Fortune, J M Melton, Jr. J H Jones	1	5	...	4	2	.	9	103	1 45
2	Concord.	Webb's Ford.	L. McSwain.	3	Benjamin Magness, G M Webb..... [and J S. Price.	14	...	...	...	.	2	...	61	1 00
3	Wall's.	"	G. W. Rollins	2	J Burge, J W Green.....	4	1	...	16	3	.	6	73	40
4	Mt Vernon	Rutherfordt'n	B. E. Rollins.	1	J H Whitesides, J M Allin, D D Allin, W Wilson and	22	11	...	12	1	2	...	131	1 50
5	Cane Creek	Patten Home.	do.	3	S McCurry, J D Taylor.....[H B Wilson.	1	2	...	1	.	6	1	35	65
6	Mt Zion.	Polkville.	L. McCurry.	4	L McCURRY, J G Divinney and T Price.....	...	7	...	10	2	1	5	60	81
7	Mt Leb'non	Logan's Store.	B. E. Rollins.	4	L Deck, E Holifield..	8	10	...	1	.	.	3	42	95
8	Zion Hill	Camp Call.	L. McCurry.	1	D P Gold, J M Chitwood.	1	5	...	...	.	.	...	26	75
9	Cool Spring	Webb's Ford.	W Harrill.	4	W HARRILL, W Goode, G Doggett.....	2	...	...	...	.	.	...	46	1 25
10	Shiloh.	Rutherfordt'n	do.	3	J WILKEY, H CULBRETH,° C Sparks.....	...	3	1	...	.	1	...	79	62
11	Green'sCr'k	Sandy Plains.	.....	...	C Wilson, H Padgett.....	...	3	...	1	.	.	2	48	50
12	Green Riv'r	Mill's Gap.	B. Bruce.	2	E Lynch, W Foster.....	21	6	...	...	1	1	2	73	60
13	Silver Creek	"	H W Patterson	4	T Egerton, James Jackson.	21	5	4	2	.	.	3	58	95
14	Cooper's Gp	Cooper's Gap.	B. Bruce.	1	L Cowart, E K Blanton, C Brown.	17	4	4	12	2	1	4	96	1 50
15	Rock Spring	"	do.	4	B. BRUCE, Wm Whitesides, A O Lynch.	8	9	...	1	1	.	10	38	71
16	Pleasant Hl.	Rutherfordt'n.	H. Culbreath,	4	J Taylor, E L Taylor.....	...	...	...	3	.	.	3	19	51
17	Pacolet.	Horse Creek.	N. P. Corn.	4	M D Corn.....	1	...	...	2	.	.	5	25	20
18	Holy Spr'gs.	Arrawood.	D. Pannell.	2	A PADGETT, S D Splan.	1	...	...	...	7	1	...	44	50
19	Sul. Spr'ngs	Webb's Ford.	H. Culbreth.	1	L McDaniel, B R Doggett.....	...	3	...	2	.	1	2	29	70
20	Mt Pleasant	"	W. Harrill.	...	B McMahan, W S Hill.....	15	1	...	...	1	.	4	41	75
21	Harm. Grov	Dysartsville.	J C Grayson.	4	J C GRAYSON.°.....by Mrs. Hemphill.	...	...	...	...	.	.	...	...	1 00
22	Bethel.	Sugar Hill.	do.	2	J Morris, J A Reel.....	...	...	...	...	1	.	2	42	1 08
23	Round Hill.	Cuba.	do.	1	M Koon, Daniel Morgan.....	...	...	...	3	.	.	1	59	1 06
24	M'l'n Creek	Rutherfordt'n.	D. Pannell.	3	W B McEntire, M Harriss.....	2	1	1	...	.	.	2	41	56
25	Bill's Creek.	Cedar Creek.	.....	...	T Harriss, B Ledbetter, A W Whitesides, J Williams.	..	3	...	14	6	3	12	129	85
26	Montf. Cove	Sugar Hill.	H W Patterson	1	J W Morgan.....	...	1	...	1	.	1	8	59	1 25
27	Bethlehem.	Blk. Mountain	.....	...	H Gilland, J Coxey.....	...	2	1	2	.	1	1	28	70
28	Rutherfo'ton	Rutherfordt'n.	A. J. Cansler.	4	T Davis, C J Webb.	...	1	...	1	.	2	4	20	50

MINUTES

OF THE

GREEN RIVER

BAPTIST ASSOCIATION

Convened at Mountain Creek Meeting House, Rutherford Co., N. C. October 3d and 6th, 1856.

The introductory sermon was delivered by Elder J. C. Grayson, from 1st Peter, 5th ch. and 2nd v., Feed the flock of God, &c.

After a recess the delegates assembled in the House, and after prayer by the former Moderator, Elder J. C. Grayson, proceeded to organize the Sixteenth Anniversary of the Green River Association.

1. Read letters from 23 Churches, and minuted their standing, the delegates from Mount Vernon Ch. having lost their letter were not enrolled.

2. On motion elected Eld. J. C. Grayson Moderator, and Eld. B. Bruce Clerk.

3. On motion the Moderator, and Clerk, and Elds. W. Harrill, H. Culbreath and Bro. Simeon McCurry, were appointed a committee to arrange the order of business, to whom all papers pertaining to the business of this body were referred.

The Association adjourned till to-morrow morning 10 o'clock, prayer by Eld. D. Pannel.

Saturday morning, Oct. 4th, 1856.—Association met, Eld. G. W. Rollins prayed, the committee of arrangements reported and were discharged.

1. The Clerk called the roll.

2. The committee appointed to revise the rules of order, reported, and was discharged, and the rules as amended were ordered to be published in the minutes.

3. Read Association Covenant and Rules of order.

4. Read and adopted the minutes of Friday.

5. On motion considered requests, first from Bethlehem church, for a letter to join the Salem Association, with which we correspond. Their request was granted; second, from Packolet church, asking advice of this body with regard to affiliation with the Union, or Salem, with which we do not correspond. We refer them to our last years minutes, and hope they will have no affiliation, direct nor indirect, till Union is fully made with us all as one; third, from a number of aggrieved brethren of Homony Grove church, asking this Association to send a committee of brethren to labor with, and advise them in a difficulty likely to prove distressing to the church.

On motion the request was granted, and the delegates from Homony Grove church, jointly and amicably choose the following committee: Eld. B. Bruce, B. E. Rollins, L. McCurry, and brethern S. McCurry, J. T. Price, Davis Morgan and W. W. Green, three of whom are to form a quorum to act. The time agreed on to meet at Homony Grove, was Friday before the 3d Sabbath in November next, all of which was unanimously agreed to.

The Concord church requested a letter to join King's Mountain Association, which was granted; fifth, from Green's Creek church, asking this body to convene with her next year, which was granted.

6. On motion received Elds. G. W. Rollins, and D. Pannel messenger's from King's Mountain Association, no letter or minutes.

7. The Moderator appointed the following committees. On Finance, B. E. Rollins, W. Harrill, and Bro. A. O. Lynch; to write to corresponding bodies, brethren R. J. Williams and J. G. Fortune.

8. Inasmuch as the brethren cannot find their letter; On motion, unanimously agree to suspend the rules, and receive the delegates from the Mount Vernon church, which was done and their standing minuted.

9. Appointed the following messengers to corresponding Sister Associations: to the Catawba River, brethren A. H. Simons and B. R. Doggett; to Kings Mountain, Elds. A. Paggett, B. E. Rollins, and brethren J. H. Yarborough, D. P. Gold and W. W. Green; to the Salem, Elds. J. Wilkey, W. Harrill, and bro. B. R. Doggett; to the Broad River, Eld. B. Bruce, and brethren D. Feagons and T. C. Page.

10. On motion proceeded to elect a Minister to preach a Missionary sermon on to-morrow, and also two others to occupy the stand, the election resulted in the choice of Eld B. Bruce, to preach the Missionary sermon, and Eld. J. C. Grayson, to preach in the forenoon, and Eld G. W. Rollins of Kings Mountain, in the afternoon. At the close of a missionary sermon, agreed to take a collection for missionary purposes.

11. Elected Eld. J. C. Grayson to prepare a circular letter for next year, and choose the subject.

12. Elected Eld. B. E Rollins to preach the introductory sermon next year, Eld. B. Bruce his alternate.

13. The committee on Finance reported $21,00, sent for printing minutes, and were discharged.

14. Called for resolutions. Bro. S. McCurry offered the following which was unanimously adopted:

Whereas we learn with regret that our highly esteemed brother, Eld. Baily Bruce, expects to move West.

Therefore *Resolved*, That we feel under obligation to return him our sincere thanks for his able and faithful labors among us

for many years, and take great pleasure in recommending him as an efficient, faithful, Baptist Minister of the New Testament, to those among whom it may please God to cast his lot.

Brother J. M. Allen, offered a resolution upon the subject of union with the Union Association, which was discussed at considerable length, when upon motion, it was laid on the table till Monday morning.

The Association then adjourned to meet at 9 o'clock Monday morning. Eld. B. Bruce prayed.

Services on the Lord's Day.—Eld. J. C. Grayson opened the services; text 1st. Kings, 10th ch. 6th and 7th vs., followed by Eld. B. Bruce, from Exodus 3rd ch. 2nd v. Missionary sermon, at the close of which collected $16,00 for Missionary purposes. Eld. G. W. Rollins preached from St. John 16th ch. 33 v. in the afternoon, the word was faithfully and feelingly preached, the congregation was large and well ordered, and from the manifest seriousness, we hope good will result from the labors of the day.

Monday, Oct. 6th, 1856.—The Association met according to adjournment. Eld. Wm. Harrill Prayed. The roll was called and then proceeded to

1. Read the minutes of Saturday, and adopted them.

2. On motion the resolution on union was taken from the table, when Eld. T. B. Justice, obtained leave, and remarked that he had seen a resolution prepared by bro. Bruce, which was more comprehensive and explicit; he requested bro. Allen to withdraw his resolution, for the introduction of the other, which he did.

The following was then offered by Eld. B. Bruce, accompanied with a few remarks, and was unanimously adopted.

Whereas, there has existed serious difficulties between this and the Union Association, growing out of an unhappy division of this and the Salem Association, which resulted in the organization of the said Union Association.

And Whereas, we see a proposition for a settlement in the Minutes of the Union Association, agreeing to refer the whole matter to disinterested brethren, chosen by each party, &c.

Therefore *Resolved*, That we feel extremely desirous for an honorable, amicable settlement and union, with any and every Baptist, agreeing with us in doctrine, ordinances, and form of government, which we think we set forth in our last year's Minutes, in agreeing to a proposition made by our esteemed brethren of Sister Associations.

Resolved further, That we are yet willing to refer the matter, as set forth in our last Minutes, either to those brethren chosen, or we will choose three, and they three, and those six choose a seventh, provided the whole be chosen from the Tiger River and Broad River Associations, and that said committee, if agreed to by the Union, meet at Hendersonville, N. C., on Friday before

the first Sabbath in April, 1857.

The Association unanimously selected, and requests, Elds. Wm. Curtis, M. E. Barnett and W. Hill, to act as their portion of said committee, provided the Union accedes to the proposition.

The following resolution was offered by Bro. D. P. Gold, and unanimously adopted:

Resolved, That we appoint Elds. J. C. Grayson, L. McCurry and B. Bruce, to represent us before the committee of referees, provided they meet as set forth in the foregoing resolutions.

3. Received a letter form the Salem Association, by the hands of Eld. L. McCurry, no Messengers or Minutes.

4. Called for the circular letter, Eld. L. McCurry informed the Association that his afflictions had prevented him from preparing one; when upon motion, he was excused, and the Clerk is directed to append in lieu thereof the Association Covenant and Benefits, &c. with the Rules of order.

5. Elected Elds. B. E. Rollins, J. C. Grayson and Wm. Harrill, delegates to the Western Convention, and upon motion, the money was paid into Eld. J. C. Grayson's hands, with directions for it to be equally divided between Home and Foreign Missions.

6. The committee on the Book Concern reported, and were discharged; the report is ordered to be published with these Minutes.

7. Upon motion, Bro. Joseph W. Whiteside was appointed agent of the Book Concern, to receive the Books and money of the Executors, or agent, of Eld. J. M. Webb, deceased, our former agent; and to buy, sell, or employ Colportures or act as he thinks best, till our next meeting, when we shall expect him to report to the Association.

8. The committee appointed to write corresponding letters reported, and were discharged. The letters were signed, and handed to the messengers.

9. On motion, agree to allow the Clerk $8,00 for his services; and direct him to superintend the printing and distributing the Minutes, and have as many copies published as he can get for the $13,00 on hand.

10. The following resolution was offered by Eld. L. McCurry, and unanimously adopted.

Resolved, That the thanks of this body are due, and we hereby render to the citizens and brethren of this neighborhood, for the very kind and hospitable entertainment of its members during this session.

11. Then read and adopted the Minutes of the day; and adjourned to meet at Green's Creek Meeting House, Polk County, N. C., 11 miles East of Columbus, on Friday before the 1st Lord's Day in Oct., 1857. Eld. L. McCurry prayed.

J. C. GRAYSON, *Moderator*,

BAILEY BRUCE, *Clerk*.

Report on the Book Concern.

Your Committee report that they have not been able to get a settlement with Gen. C. J. Webb, Executor of Eld. J. M. Webb, Agent of the Book Concern.

At the last interview with him, he said they had no money then, but they would settle and pay us whatever was due us before the Association, but he has failed to do it. The understanding now is, that Milton Webb, is acting as Executor, and C. J. Webb has resigned, or given up the business entirely.—On examining the books and papers we find that brother Webbs estate owes us about $80,00, nearly all of which was received by brother J. M. Webb. There is about $50,00 worth of books on hand which we think the Association ought to make some disposition of. All of which is respectfully submitted.

J. C. GRAYSON, *Chm'n.*

Association Covenant.

ARTICLE 1. We believe in one only living and true God, and that there are three persons in the God-head, the Father, the Son, and the Holy Ghost, and these are one in substance, and equal in power and glory.

2. We believe the Scriptures of the Old and New Testaments are the word of God, and the only rule of faith and practice.

3. We believe in the doctrine of original sin.

4. We believe in a man's impotency to recover himself from the fallen state he is in, by his own free will and ability.

5. We believe that sinners are justified in the sight of God, only by the imputed righteousness of Jesus Christ.

6. We believe the saints shall persevere in grace, and that they never shall finally fall away.

7. We believe that Baptism and the Lord's Supper are ordinances instituted by Christ, and that true believers are the only proper subjects thereof.

8. We believe Immersion is the only scripture mode of Baptism.

9. We believe that no person has a right to administer the ordinances, but such as are regularly called and qualified thereto.

10. We believe in the resurrection of the dead, and a general judgment, that the punishment of the wicked shall be everlasting, and the joys of the righteous eternal.

11. We, the members of the Green River Baptist Association, agreeing to the above Articles of Faith, do, for, and in behalf of the Churches which we represent, covenant, agree and give ourselves up to each other in church and christain fellowship, in order to keep up the unity of the spirit in the bonds of peace, and to assist each other in all matters of distress, and to pray

for each other's prosperity.

Rules of Order as Amended.

Rule 1. Every meeting for business shall be opened and close by prayer, either by the Moderator or some brother whom he shall appoint.

2. Every speaker shall rise and address the Moderator on any subject to be discussed.

3. No motion shall be debated unless seconded; no member shall speak more than twice on the same motion, without special leave of the Association.

4. The Moderator and Clerk shall be chosen by ballot.

5. Every question shall be decided by the living voice, unless otherwise directed.

6. During the hours of business all private conversation, walking across or out of the house without permission of the Moderator first obtained, shall be deemed a breach of order.

7. The names of members shall be called each day previous to proceeding to business.

8. All resolutions shall be reduced to writing, signed by the mover, and handed to the Moderator, or Clerk, before debated.

9. When a question is under debate, no motion shall be received but to adjourn, to postpone indefinitely, to commit, to lay on the table, or to amend, which several motions shall have precedence in the order in which they are arranged. But no motion or proposition on a subject different from that under consideration shall be admitted under color of amendment.

10. When a motion has been once made and carried in the affirmative, or negative, it shall be in order for any member who voted in the majority to move for reconsideration thereof on the same day.

11. When the reading of a paper is called for, and is objected to by any member, it shall be determined by a vote of the Association.

12. No member shall absent himself in time of business, unless he has leave, or is sick and unable to attend.

13. All questions except such as relate to the Constitution, shall be decided by a majority vote.

14. Should the Moderator fail to enforce the foregoing regulations, he shall be regarded as untrue to his trust, and shall be liable to be reminded of his duty by any member present.

The Benefits Arising from an Association and Communion of Church.

1. By it the churches may have such doubts as arise among them, cleared, which will prevent disputes.

2. They will be furnished with salutary counsel

3. The Church will be more closely united in promoting the cause and interest of Christ.

4. A member who is aggrieved through partiality or any other wrong, received from the church, may have an opportunity of applying for directions.

5. A Godly and sound ministry will be encouraged, while a ministry that is unsound, and ungodly, will be discountenanced.

6. There will be a reciprocal communication of their gifts.

7. Ministers may be alternately sent out to preach the gospel to them who are destitute.

8. A large party may draw off from the church by means of an intruding minister, or otherwise, and the aggrieved may have no way of obtaining redress but by the Association.

9. A church may become heretical, with which its godly members can no longer communicate, yet cannot obtain any relief but by the Association.

10. Contentions may arise between sister churches which the Association is most likely to remove.

11. Queries regularly sent up from the church will be answered if possible.

12. The church may have candidates for the ministry properly tried by the Association. These and other advantages arising from an Association, must induce every godly church to desire union with such a body. But should any stand off, it would argue much self sufficiency, and little or no desire after the unity of the spirit or mutual edification.

Rutherford County, N. C., Sept. 13, 1856.

We, the regular Baptist of Christ at Mt. Pleasant Church, sendeth greeting to the Green River Baptist Association.

Dear Brethren: As our annual meeting is drawing nigh—and as we wish to be represented in an associate capacity, have therefore delegated and sent our beloved brethren B. McMahan and W. S. Hill, to sit with you and aid you in council. May the great I Am preside over you and aid you in all of your deliberations. W. S. HILL, *Clerk.*

Baptised, 1; Received by letter, 1; Dismissed, 3; Restored, 0; Excluded, 0; Deceased, 0; Colored members, 4; Total, 41; Contributions, 75 cts. Supply, W. Harrill. P. O. Webb's Ford.

Ordained Ministers Names and Addresses.

J. C. Grayson, Dysartsville, McDowell County, N. C.; L. McCurry, Polkville, Cleaveland Co.; B. Bruce, Grassy Knob, Rutherford Co.; B. E. Rollins, 1st Broad, Rutherford Co.; W. Harrill, Webb's Ford, Rutherford Co.; H. Culbreath, Rutherfordton, Rutherford Co.; J. Wilkey, Rutherfordton, Rutherford Co.; A. Paggett, Sandy Plains, Polk Co. *Licentiates:* J. H. Yarborough, Grassy Knob, Rutherford Co.; B. R. Doggett, Buttler, Rutherford Co.; E. Phillips, Old Fort, McDowell Co.

STATE OF THE CHURCHES.

CHURCHES.	POST OFFICE.	CHURCH CLERKS	SUPPLY.	L. D.	Delegates Names. Ordained ministers in small capitals, Licentiates in italics.	Baptized.	R'd by Let'r.	Dismissed.	Restored.	Excluded.	Dead.	Col'd me'rs.	Total.	Contribut's.
H'dof1Broad	H'd 1 Broad.	W. Fortune.	B. E. Rollins	3	B. E. ROLLINS, J. M. Melton J. G. Fortune,	18	1	1	1	7	2	11	110	1 30
Concord.	Webbs Ford.	J. M. Webb.	G. W. Rollins	1	G. M. Webb, Benjamin Magnis.	6	3	4	0	1	2	10	55	50
Mt. Vernon.	Rutherfor'n.	R. J. Willia's.	B. E. Rollins	4	J. W. Whitesides, J. M. Allen, R. J. Williams.	0	0	8	0	1	2	14	109	1 50
Cane Creek.	Pattons H'e.	S. McCurry.	S. McCurry,	3	J. Walker, S. McCurry.	0	0	0	0	3	0	1	37	50
Mt. Zion.	Polkville.	J. G. Divinny	W. Hill,	4	L. McCURRY, J. T. Price, J. G. Divinny.	0	3	0	0	7	0	4	49	1 00
Mt. Lebanon.	Logans Store	A P.Holefield	B. E. Rollins	3	J. Freeman, W. A. Wilson.	3	5	1	6	0	0	3	53	1 05
Zion Hill.	Camp Call.	M. Gold.	L. McCurry.	1	D. P. Gold, W. W. Green.	1	1	1	0	1	1	0	31	87
Cool Spring.	Webbs Ford.	M. Harrill.	Wm. Harrill,	4	W. HARRILL, W. McCarther, M. J. Harrill.	2	4	4	0	2	0	0	47	1 00
Shiloah.	Rutherfor'n.	B. E. Blanton		3	H.CULBREATH, J.WILKEY W Abrams C Spa'e	10	4	4	0	2	0	2	75	1 06
Greens Cr'k.	Sandy Pl'ns.	D. Feagan.	A. Paggett.	3	A. PAGGET G. Blackw'll T. Page D. Feagans	32	1	6	1	3	1	24	112	1 50
Green River.	Mills Gap.	W. Foster.		2	J. M. Hamilton, E. Lynch. [R. Lyles.	2	1	3	1	5	2	0	58	50
Coopers Gap.	Grassy Knob.	J. Brown.	J H Yarbor'h	1	C. Brown, J. Dimpsdale,	0	0	1	0	4	1	2	48	75
Rock Spring		R.Whitesides	B. Bruce,	4	B. BRUCE, *J. H. Yarborough*, A. O. Lynch,	4	4	0	0	1	0	0	60	75
Pleasant Hill	Rutherfor'n.	E. L. Taylor,	H Culbreath,	4	E. L. Taylor, W. Sutton,	1	0	1	0	1	0	0	70	75
Pacolet.	Columbus.	M. D. Corn,	Lankford,	4	J. Williams.	1	7	1	0	0	0	8	31	50
Sulphur Sp's.	Butler.	L. McDaniel,	A. Paggett,	1	J. Cole. R. Mince, *B. R. Doggett*,	0	0	1	0	0	0	2	28	75
Mt. Pleasant	Webbs Ford.	W. T. Hill.	Wm. Harrill,	2	B. McMahan, W. S. Hill,	0	1	3	0	0	0	4	41	50
Homony Gr.	Dysartsville.	R. Patton,		4	J. C. GRAYSON, A. H. Simmons,	0	0	2	0	1	1	0	30	65
Bethel.	Sugar Hill.	P. Morgan.	J. C. Grayson	2	J. Morriss, P. Morgan,	0	0	0	0	0	0	0	41	1 33
Round Hill	Cuba.	M. Koon.		1	D. Morgan, J. Alley,	2	0	3	0	0	0	1	56	1 10
Mountain C'k	Rutherfor'n.	J. T. Lewis.	Wm. Harrill,	1	J. T. Lewis, L. F. Cook,	0	2	4	2	0	0	0	42	65
Bills Creek.	Grassy Knob.	W. H. Logan	D. Pannell,	3	B. Ledbetter, T. Harris, J. L. Williams,	0	0	3	0	1	2	0	119	1 00
Montfords C.	Cedar Creek.	J. W Morgan	J. C. Grayson	3	J. Hemphill, P. Wilkerson,	0	1	2	0	1	0	6	32	90
Bethlehem.	Bl'k M't'n.	N. Sowther.	J. Evans.	1	H. Gilliam, *E. Phillips.*	0	1	0	0	0	0	6	32	65
						82	39	53	11	40	14	102	1805	21 00

MINUTES

OF THE

NINETEENTH ANNIVERSARY

OF THE

GREEN RIVER BAPTIST ASSOCIATION,

CONVENED AT

GREEN'S CREEK M. H.

POLK COUNTY, N. C.,

FRIDAY, OCT., 2—5,

1857.

"Carolina Baptist Office,"

Hendersonville, N. C.

MINUTES

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POLK COUNTY, N. C.,

FRIDAY, OCT., 2—5,

1857.

"Carolina Baptist Office,"

Hendersonville, N. C.

Friday, October 2nd, 1857.

The Green River Association convened this day, its seventeenth* anniversary, at Green's Creek Meeting House, Polk county, N. C.

1st. The brother elected to preach the introductory sermon, as well as the alternate being absent; by appointment Elder L. McCurry preached from Nehemiah, 8: 28.

2nd. The delegates assembled in the Meeting House; the Moderator being absent, as well as the Clerk, Elder L. McCurry was appointed Moderator, and J. W. Morgan, Clerk, *protem.* Prayer by Elder L. McCurry.

3rd. Letters were read from the Churches composing the Association, excepting one, the names of the delegates enrolled, and the state of the churches minuted.

4th. On motion, Silver Creek church, was received by letter and delegates.

5th. Gave an opportunity for Churches to unite with this body, and received Columbus and Dysartsville, newly constituted.

6th. Elected Elder L. McCurry, *Moderator*, and Elder A. J. Cansler, *Clerk*.

7th. Appointed Elder W. Harrill, J. Wilkey, and bro. W. Fortune, with the Moderator and Clerk, a committee of Arrangements.

8th. Read Rules of Decorum.

9th. Appointed J. M. Hamilton, J. U. Whitesides, and R. O. Ledbetter, a committee on Finance.

10th. Appointed J. W. Morgan, W. W. Green, and S. McCurry, a committee on Correspondence.

11th. Called for correspondence from sister Associations:

Broad River,—No letter, nor messengers.

King's Mountain,—A letter, and Eld. A. A. McSwain, messenger.

Salem,—A letter, and Elder J. Evans, and W. B. Henry, messengers.

Catawba,—No letter, nor messenger.

12th. On motion, received the correspondence from the Union Association, when Elder J. W. Blythe, was received, with a letter and package of Minutes.

Adjourned till Saturday morning 10 o'clock. Prayer by Elder B. Page.

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* The manuscript was strictly followed.—Printer.

Saturday morning, October 3rd.

Association met. Prayer by Elder J. Evans.

13th. The report of the committee of Arrangements, read and adopted.

14th. Read and adopted the minutes of yesterday.

15th. Invited ministers, not delegates nor messengers, to seats, when Elders L. M. Berry, and B. Page, accepted.

16th. Appointed the following messengers to corresponding bodies, viz:

Broad River,—John Cole, William Wilkey.

Catawba River,—To write them a letter.

Salem,—Elder J. Wilkey, W. H. Logan, E. L. Taylor.

King's Mountain,—Elders L. McCurry, A. J. Cansler, J. Wilkey, bros. J. W. Price, W. W. Green.

Union,—Elder W. Harrill, J. M. Hamilton.

Tyger River,—Elder A. J. Cansler, J. M. Hamilton, T. C. Page, Daniel Fegans.

17th. Appointed Elder A. J. Cansler, R. O. Ledbetter, and J. W. Price, committee to draw up a report on the settlement made by the committee at Hendersonville, on the difficulties existing between the Union and Green River Associations.

18th. Appointed one Union meeting, and that be held in the District where the Association will convene the following year; and that they select the place for the next session of this body—that each Church, in the District, be entitled to as many delegates, as they are enditled to in the Association.

19th. Elected Elder L. M. Berry, to preach a missionary sermon at 11 o'clock, on Sabbath, and that Elder L. McCurry preach at 10 o'clock; and Elder A. J. Cansler, at 3 o'clock.

20th. Elected Elder A. J. Cansler to write a circular letter for the next year; and that his subject be 1st and 2nd verses of 3rd chapter of 1st Corinthians.

21st. Elected Elder A. J Cansler to preach the introductory sermon next year; Elder B. E. Rollins, alternate.

22nd. The report of the committee, sent to Harmony Grove, read and adopted.

23rd. Read and adopted the report of bro. J. U. Whitesides, Agent of the Book Concern. See Report.

24th. A committee consisting of Elders L. McCurry, A. J. Cansler, J. M. Hamilton, W. Foster, and J. U. Whitesides, was appointed to report a plan for the furtherance of the Book Concern.

25th. Took up, and answered the following Query from Green River church:—"Should members dismissed by letter, in the usual form, be marked dismissed on the church-book, until the letter is deposited in some other Church of our faith and order, or returned to the Chur h?

Answer:—That we advise all of our Churches, whenever a letter is handed to the Church, and the member is received therein, that said Church instantly inform the Church that granted said letter; and that they then dismiss the member, and so let it appear on the record.

That unless said information is given, that all the members will be retained in full fellowship in the Church that granted the letter. That we advise our Churches to ascertain from all who obtain letters of dismission, whether they intend moving out of our bounds, if they do, they should be dismissed as formerly. That we call the attention of our corresponding bodies to this subject, so that we may have unity of action.

26th. Query from Mt. Vernon:

"If a member of the Church moves off without obtaining a letter of dismission, and remains so for two years, what course shall the Church pursue?"

Answer:—Exclude him.

27. That the next session of this body convene at Mt. Lebanon Meeting House, nine miles N. E. of Rutherfordton, in Rutherford, at the usual time.

28th. Appointed W. Fortune, Richard Whitesides, and David Walker, a committee to re-district the Association.

29th. The Financial committee reported $26 12 1-2 cents, for Minutes.

30th. Took up a petition from sister Wenefred Mode, formerly of Head of 1st Broad church, which set forth her aggrievances against said church,—for excluding her—which was laid on the table, after a full debate.

31st. The committee appointed to re-district the Association made the following report, viz:

1st. *District*,—Head of 1st Broad, Mt. Zion, Mt. Lebanon, Cane Creek, Zion Hill, Dysartsville, Harmony Grove, Round Hill.—8.

2nd. *District*,—Cool Spring, Shiloah, Pleasant Hill, Sulphur Spring, Mt. Pleasant, Green's Creek, Columbus, Mt. Vernon.—8

3rd. *District.*—Silver Creek, Green River, Cooper's Gap, Rock Spring, Bill's Creek, Montford's Cove, Mountain Creek, Bethel.—8.

32nd. The following resolution was unanimously adopted:

"*Resolved, That this Association will withdraw from any church that permits any member to distil, or retail spirituous Liquors.*"

Prayer was offered by Elder J. W. Blythe, and the Association adjourned to meet Monday morning, 9 o'clock.

SABBATH.

Elder L. McCurry opened the services from Acts 24th chapter; 25th verse; followed by Elder L. M. Berry, from Col. 3rd chapter, 1st verse, Missionary sermon, after which a collection was taken up amounting to $17 43 cents. The exercises were closed by Elder A. J. Cansler, from Ezekiel, 37th chapter, 3rd verse.

Monday morning, October 5th, 1857.

The Association met according to adjournment. Prayer by the Moderator.

34th. Read and adopted the Minutes of Saturday.

35th. The following report, in relation to the settlement of the difficulties between the Union and Green River Associations, was read and unanimously adopted, viz:

In obedience to request of the Union and Green River Associations, at their sessions of last year; the committee met at Hendersonville, agreeable to request, on the 3rd day of April, last, and submitted the following basis for a settlement, viz:

Report of Committee on Green River and Union Association's Difficulties.

"The Committee of brethren appointed by the Green River and Union Associations to take into consideration the difficulties subsisting between these bodies, met according to appointment; and after a patient examination of all the facts and circumstances involving in the premises, present the following as their unanimous report.

Before proceeding to announce their decision as to matters referred to them, they cannot withhold the expression of their pleasure, and their devout gratitude to God, at the marked christian courtesy and kindness which pervaded the spirit and the tone of the communications of the respective representations of both parties. There was an evident and noble desire to exhibit the whole truth. The brethren met in the spirit of conciliation. All felt that important interests were involved—that the truth was to be spoken

in love—and the results of high moment to the peace and prosperity of Zion depended upon the harmonious adjustment of their difficulties. Avoiding all asperity of remark and all unkind personal allusions, they addressed themselves to the sole work of stating their grievances and defending their positions.

With this prefatory statement, the Committee, herewith, submit their decision:

In the preamble to the articles embodying their grievances, the Green River Association charge that the Union Association was formed in part from the Big Ivy Association which "repudiated eternal, particular, and unconditional election;"—and, in the 7th item, they charge that they (the Union Association) hold the repudiating article of the above named Association touching the election of Grace. The Committee, after an examination of the Articles of Faith of the Union Association, are unanimously under the impression that there is nothing in those Articles which can be objected to on the score of orthodoxy. They find, however, in the constitution of the Association, that the 14th Article holds the following language:

'This Association will discountenance and repudiate the doctrine of unconditional election and reprobation.'

They recommend that this article be expunged from the constitution, inasmuch as the Committee regard it as inconsistent with their Articles of Faith.

The Green River Association charge that some of their Churches were disturbed and divided under the influence of Elder T. B. Justice, so that portions of three of their Churches were led off, and formed other Churches in their immediate vicinity, which united with the Union Association.

The Committee, after an investigation of the matters involved in this charge, feel bound to say that they regard the formation of these churches under the circumstances of the case, as contrary to the order and usages of the Baptist denomination, and therefore to be regretted. They think that the parties withdrawing should return, and be received again into the the fellowship of the bodies with which they were originally connected. And that, on all sides christian charity and forbearance should be exercised, in view of the excited feelings, and the peculiar circumstances which attended these divisions. The Committee, in this connection, cannot withhold an expression of their hearty approval and commendation of the spirit of conciliation indicated by Bro. Justice, and of his earnest and self-sacrificing desire for the healing of these breaches in Zion.

The Green River Association charge that divers irregularities were committed by the Union Association in the reception of members into their churches who had left other churches in confusion and disorder. The Committee find that there have been cases in which such members have been received in what they deem an improper and disorderly manner. This they believe is to be entirely accounted for by the high excitement of the times —is equally regretted by all parties—and should no longer constitute a barrier to fraternal harmony and union.

The Green River Association charge that churches of the Union Association have received into fellowship persons baptized by Pe-dobaptist ministers.

The Committee feel bound to express their unanimous and most decided conviction of the irregularity of this practice. They would add, however, that this is a matter which they think the Associations should not touch but leave to the action of individual churches.

The Committee are under the impression that in these unfortunate contests some individuals on both sides have been betrayed into hard sayings, and imprudencies of action, demanding the exercise of the spirit of mutual concession and christian charity.

In conclusion, the Committee would express the hope and the confident persuasion that this decision will be accepted by their brethren, and will constitute the basis of a firm and enduring union. Its acceptance they honestly think, will be alike honorable to both parties, will be gratifying to the denomination in general, and will largely promote the interests of our beloved Zion through all these mountain regions. And now brethren we commend you to God and to the word of his grace which is able to build you up, and to give you an inheritance among them that are sanctified.

JOHN G. LANDRUM, *Moderator.*

R. FURMAN, *Secretary.*
D. SCRUGGS,
W. HILL,
M. C. BARNETT,
WM. WALKER, A. S. H.

Hendersonville, N C. April, 4, 1857."

It is with pleasure, that we are able to say, that the Union Association as a body, has complied with the above request of the committee, in striking out the 14th Article in the Constitution; and that Ivy Hill Church, has returned to Cooper's Gap, and Providence to Mountain Creek; and the only one yet remaining is Liberty Hill, and that the Union Association has withdrawn from her; thereby peace and tranquillity has been restored between us.

Resolved, That we return our sincere thanks to Elders J. G. Landrum, R. Furman, W. Hill, M. C. Barnette, D. Scruggs, and Bro. Wm. Walker, A. S. H., for their responce to our call, in meeting to settle the difficulties which marred our peace; and for their faithful and impartial investigation of said difficulties, and the just and equitable report they submitted.

36th. The Committee on the Book Concern, submitted the following report and was discharged, viz: That we employ an agent to superintend the concern, and that he employ some person or persons, to sell the books on hand, at such prices as he or they can; and if the said agent thinks proper, buy more books with the money, and keep up the sale of books in the bounds of our Association until our next Association.

37th. Bro. J. U. Whitesides, was appointed said agent.

38th. Elected Elders A. J. Cansler, L. McCurry and B. E. Rollins, delegates to the Western Baptist Convention.

39th. The petition of Franklin Ray, late a member of Green's Creek church, setting forth his aggrievances, in relation to the action of said church, in excluding him, was read; and on motion placed on the table.

40th. The committee on correspondence reported and was discharged.

41st. That the next Union meeting be held at Pleasant Hill Meeting House, on Friday before the 3d Sabbath in July next, and that Elders L. McCurry, A. J. Cansler, and Wm. Harrill attend it.

42nd. That the clerk have eight dollars for his services, and he have as many minutes printed as he can, for the balance of the money.

43d. That the missionary collection of Sabbath, be equally divided between Foreign Missions and Education.

44th. *Resolved*, That the thanks of this body are due and are hereby tendered to this church and neighborhood, for the hospitality manifested in the maintainance of this body, during this session.

45th. Read and adopted the minutes of this day.

46th. Adjourned to meet at Mt. Lebanon M. H., Rutherford County, nine miles N. E. of Rutherfordton; on Friday before the 1st Sabbath in October next. Prayer by Elder W. Harrill.

LEWIS McCURRY, Mod.

ALEX. J. CANSLER, Clk.

N. B.—The brother appointed to prepare a Circular Letter, to be read to this body, being absent on account of sickness in his family; it was agreed that the Clerk inform bro. Grayson, that we desired to have the Circular prepared by him, for publication, which he sent the Clerk which is hereunto annexed:

Report of the Book Agent.

Rutherford County, N. C., October 1st, 1857.

In obedience to an appointment of the Green River Baptist Association, at its session in 1856, I have proceeded to make inquiry as to the books belonging to said Association, and was shown, by S. Webb, two boxes of books; one full and nailed up, the other

the other open, but nearly full of books, some of them very much damaged by being open.

I have made repeated efforts to get a settlement with C. J. Webb, executor of J. M. Webb dec'd, but failed in every attempt. I have let Elder Wm. Harrill have, according to the way the books are marked, to the amount of - - - - - - $16 80
Brother Harrill has sold - - - - - - 2 95

And has yet on hand, - - - - - - - - 13 85

The remainder of the books is yet in my possession. I therefore would recommend the Association to make some distribution of the books and funds on hand, seeing they are nearly all squandered and gone. So reports your humble agent.

J. U. WHITESIDE, Ag't.

Names and Post Offices of Ministers.

Elder	J. C. Grayson,	Dysartsville, McDowell County	N. C.
"	Lewis McCurry,	Polkville, Cleaveland "	"
"	William Harrill,	Webb's Ford, Rutherford "	"
"	Henry Culbreath,	Rutherfordton, " "	"
"	Joab Wilkey,	" " "	"
"	B. E. Rollins,	Head of 1st Broad, " "	"
"	Alex. J. Cansler,	Columbus, Polk "	"

Licentiates.

Rev.	J. H. Yarborough,	Grassy Knob, Ruth. "	"
"	B. R. Doggett,	Butler, " "	"

CHURCHES.	POST OFFICES.
Head 1st Broad,	Head 1st Broad,
Mt. Vernon,	Rutherfordton,
Cane Creek,	Patten Home,
Mt. Zion,	Polkville,
Mt. Lebanon,	Logan's Store,
Zion Hill,	Camp Call,
Cool Spring,	Webb's Ford,
Shiloah,	Rutherfordton,
Green's Creek,	Sandy Plains,
Green River,	Mill's Gap,
Cooper's Gap,	Grassy Knob,
Rock Spring,	Grassy Knob,
Pleasant Hill,	Rutherfordton,
Sulphur Spring,	Butler,
Mt. Pleasant,	Webb's Ford,
Harmony Grove,	Dysartsville,
Bethel,	Sugar Hill,
Round Hill,	Cuba,
Mountain Creek,	Rutherfordton,
Bill's Creek,	Grassy Knob,
Montford's Cove,	Cedar Creek,
Silver Creek,	Mill's Gap,
Columbus,	Columbus,
Dysartsville,	Dysartsville,

STATISTICAL TABLE.

CHURCHES.	CHURCH CL'KS	SUPPLY.	L. D.	DELEGATES' NAMES. Ministers' names in SMALL CAPPS. Lincensed preachers in *italics*.	Baptized.	Rec. by L.	Dismissed.	Restored.	Excluded.	Dead.	Colored M.	Total.	Contributs
Head 1st Broad,	W. Fortune,	B. E. Rollins,	2	W. Fortune, J. H. Jones, J. S. Price,	0	1	0	0	4	3	11	105	$1 10
Mt. Vernon,	R. J. Williams	"	4	J. U. Whitesides, A. E. Wilson, H. B. Wilson,	2	0	20	0	2	2	13	82	1 25
Cane Creek,	S. McCurry,	L. McCurry,	3	J. T. Long, Simon McCurry,	0	0	7	0	0	0	1	30	85
Mt. Zion,	J.G. Divinney	"	4	L. McCURRY, J. T. Price, J. W. Price,	3	0	0	0	0	0	2	3	50
Mt. Lebanon,	A.P Holyfield	B. E. Rollins,	3	W. A. Wilson, M. B. Freeman,	0	0	6	4	0	0	3	58	1 00
Zion Hill,	M. Gold,	L. McCurry,	1	W. W. Green, D. P. Gold,	2	1	0	0	1	0	0	33	1 00
Cool Spring,	M. J. Harrill,	W. Harrill,	4	W. HARRILL, M. J. Harrill, J. Bostice, [ter, B. E. Blanton,	9	1	1	1	0	0	0	57	1 20
Shiloah,	B. E. Blanton	J. Suttle,		J WILKEY, H CULBREATH, C J Sparks, W J Wilkey, J M Hes	21	9	0	0	0	0	0	2	104
Green's Creek,	D. Fegans,	A. J. Cansler,	3	D. Fegans, G. Fegans, R. Lyles, H. Lyles, T. C. Page,	27	1	4	0	4	2	22	129	2 30
Green River,	W. Foster,	"	1	J. M. Hamilton, W. Foster, E. Lynch, J. C. Waldrop,	30	13	11	2	2	3	5	100	2 05
Cooper's Gap,	J. Brown,	"		J. Dimsdale, Allen Latter,	2	4	3	38	3	3	2	99	1 20
Rock Spring,	R.O. Ledbet'r	"	4	R. O. Ledbetter, R. Whitesides, N. Whitesides,	21	1	7	0	2	1	10	76	1 40
Pleasant Hill,	E. L. Taylor,	H. Culbreath,	4	E. L. Taylor,	0	0	0	0	0	1	2	10	40
Sulphur Springs	L. McDaniel,	H. Padgett,	1	John Cole, Peter L. Mintz,	2	5	1	0	0	1	2	35	50
Mt. Pleasant,	W. S. Hill,	W. Harrill,	2	Samuel Bostice, Thomas Toms,	6	0	1	0	1	1	1	44	75
Harmony Grove		J. C. Grayson,	4		0	0	0	0	0	0	0	00	00
Bethel,	P. Morgan,	"	2	Henry Reel,	0	7	3	0	0	0	0	72	1 10
Round Hill,	M. Koon,	B. E. Rollins,	1	Davis Morgan,	0	2	0	4	0	1	1	61	1 00
Mountain Creek	J. A. Lewis,	W. Harrill,	3	N M Kilpatrick, M Harris, G Largent P Sorrell, J Bowman	45	6	6	0	1	0	3	133	1 30
Bill's Creek,	W. H. Logan,	B. E. Rollins,		W. H. Logan, T. H. W. Whitesides, B. Ledbetter J. Will-	14	0	1	1	4	0	10	129	1 45
Montford's Cove	J. W. Morgan	"		J. Hemphill, J. W. Morgan, [iams, W. Flinn,	2	0	1	0	0	0	5	33	80
Silver Creek,	T. Egerton,	A. J. Cansler,		G. B. Arlege, J. Jackson,	0	1	0	0	4	1	3	63	75
Columbus,	W. B. Wilson,	"	2	A. J. CANSLER, W. B. Wilson, A. Brice,	28	7	1	0	0	0	10	63	1 25
Dysartsville,	J. D. Taylor,	J. C. Grayson,	1	David Walker, J. D. Taylor,	3	8	0	0	0	0	0	21	1 05
				Total,	217	67	73	51	28	21	109	1567	26 12

Circular Letter.

The Green River Baptist Association, to the Churches in the Union:—Greeting:

Dear Brethren:—We address you on the subject of the *resurrection of the dead.* In a Circular like this, we can only notice a few of the leading features of this great doctrine.

At the time our Savior appeared in the world, the resurrection of the dead was received as one of the principal articles of the Jewish religion, by the whole body of the nation, the Sadducees excepted.—Mark, 12: 18. Acts, 24: 15. And is also believed by all evangelical christians. Our Savior arose himself, from the dead, to give us in his own person, a proof, pledge, and pattern of our future resurrection. And Paul, in nearly all of his epistles speaks of a general resurrection of the just, and of the unjust; at the end of the world, which will be followed by an immortality, either of happiness or misery.

That the same bodies in which we now live—although they die, and become food for worms, or moulder to dust—shall be raised up glorious bodies, in which we shall see God, at the resurrection of the great day. They will be the same bodies that we now have, which will then consist of "flesh and bones" which will be spiritualized; for Job says: "although after my skin, worms destroy this body, yet in the flesh, shall I see God, whom I shall see for myself, and not another, and my eyes shall behold."—Job 19: 25.

After Jesus Christ was risen from the dead, he appeared to the eleven and those that were with them; "but they were terrified and affrighted, and supposed that they had seen a spirit," and he said unto them "behold my hands and my feet, that it is I myself; handle me and see, for a spirit hath not flesh and bones as ye see me have."—Luke 24: 37—39. And Paul says: "The Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord." 1 Thess. 4: 16, 17. Here Paul says, the dead in Christ shall rise first; that is, before the living saints are caught up. The bodies of the dead saints will be raised first, then they with the saints that will be living at that time,—who will be "changed in the twinkling of an eye,"—will be caught up in the clouds.

The doctrine of the resurrection has cheered the hearts of the people of God, from an early period of the world. The doctrine of the resurrection is revealed to us in the scriptures, and was entirely unknown to the heathen. When their friends died, they had no hope of ever seeing them again, but looked upon them as entirely lost, and never more to be met with, seen, or enjoyed. This drove them into extravagant actions, and downright madness; they rent their clothes, plucked off their hair, tore their flesh, cut themselves with knives and made "baldness between their eyes for the dead."—See Deut. 14: 1.—Practices forbidden the Jews, and very ill became christians that believe the doctrine of the resurrection of the dead. Therefore Paul told them "to sorrow not as others who have no hope."—1 Thess. 4: 13.

Abraham believed in the resurrection of the dead, for Paul says, "that he accounted that God was able to raise up Isaac, even from the dead; from whence also he received him in a figure."—Heb. 11: 19. Abraham received his son in the similitude of a resurrection, it was as life from the dead.—Christ said, in his reply to the Sadducees, "Now that the dead are raised, even Moses showed at the bush, where he called the Lord the God of Abraham and the God of Isaac and the God of Jacob. For he is not a God of the dead, but of the living."—Luke, 20: 37, 38. This passage shows the covenant relation in which God stands to his people, particularly Abraham Isaac and Jacob, and which respects not their souls only but their bodies also, even their whole persons body and soul, for God is the God of the whole, and therefore as their souls now live with God, their bodies also will be raised from the dead, that they with their souls may enjoy everlasting glory and happiness, which is the grand promise and great blessing of the covenant of grace. The Lord declares that he is not the God of the dead, but of the living, as all the saints are, for though their bodies are dead, their souls are alive, and their bodies will be raised in consequence of their covenant interest in God, to enjoy an immortal life in Him.

David sang about Christ, and said, "Thou wilt not leave my soul in hell, neither wilt thou suffer thy holy one to see corruption."—Ps. 16, 10, which shows that he believed the doctrine of the resurrection. Isaiah says, "thy dead men shall live, together with my dead body shall they arise, awake and sing, ye that dwell in the dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead,"—Isa. 29: 16. As sure as Christ's dead body was raised, so sure shall every one of his people be raised, Christ's resurrection is the pledge and earnest of theirs, because he lives they shall live also, he is the first fruits of them that slept: in like manner as he was raised, so shall they, as he was raised incorruptible, powerful, spiritual and glorious; and in the same body, so shall they, their vile bodies shall be fashioned like unto his glorious body. As death is expressed by sleeping, so the resurrection by awaking out of sleep, which will be brought about by the voice of of Christ, which is to be so powerful that the dead will hear it, and come out of their graves, and then they will have reason to sing, for they will awake in the likeness of Christ and bear the image of him, the heavenly one. Daniel says, "Many that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."—Dan. 12: 2. Some to the enjoyment of everlasting life and happiness in the world to come with Christ, a phrase often used in the New Testament, but never before in the Old: expressive of the bliss which the saints enjoy in heaven after this life is over; first in the seperate state of the soul, and then at the resurrection, in soul and body; and the everlasting continuance of it. And our Lord Jesus Christ, no doubt had reference to this passage when he said, "all that are in the graves shall hear his voice and shall come forth, they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation."—John 5, 28: 26. This respects the general resurrection, and though all that are dead are not in graves, for some are in the sea, and some have been burnt to death for the testimony they bore for the truth, yet the greater part are in graves; this phrase is used to express the univer-

sality of the resurrection; and this is also a proof of the resurrection of the same body, for what are in the graves but the bodies? and what else can come forth but the same bodies? and the time is hastening on when these bodies shall hear the voice of the Son of God, and come forth, as the bodies of the saints did after the resurrection of Christ; when their graves were opened, to a glorious life, which will lie in communion with God, angels and saints; and in conformity to Christ, and in the everlasting vision of him. Again Paul says "others were tortured not accepting deliverance, that they might obtain a better resurrection."—Heb. 11: 35. That is a resurrection unto everlasting life, which is a better resurrection than figurative ones, as deliverances from great afflictions, which are called deaths, or real ones, which were only to a mortal state to die again, as those under the Old Testament, and under the New before the resurrection of Christ, or than the resurrection of the wicked; for the resurrection of the saints will be by virtue of union to Christ; whereas the wicked will be raised by virtue of his power. The saints will rise with bodies glorious, powerful and spiritual, shining like the sun; the wicked with base, vile, and ignoble ones. The righteous to the resurrection of life, the wicked to the resurrection of damnation. The consideration of the better resurrection, is of great use to strengthen faith under sufferings for righteousness sake, and this is obtained by suffering, not that suffering is the meritorious cause of it, but the people of God come to it in this way, it is promised to such and it will be attained unto, and enjoyed by them, for all that live godly, do, and must suffer persecution, in one way or another.

Jesus Christ says "before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth the sheep from the goats, and he shall set the sheep on the right hand, but the goats on the left. Then shall the King say to them on his right hand, 'come, ye blessed of my Father, inherit the kingdom prepared for you, from the foundation of the world.'' "Then shall he say also to them on his left hand, depart from me, ye cursed into everlasting fire, prepared for the devil and his angels." Matt. 25, 32, 34, and 41 verse. From these and other passages, we learn that the resurrection will be general, at the same time, both of the just and of the unjust. And that the righteous will not rise a thousand years before the wicked, as some have thought.

Another proof of the resurrection, is 1 Cor. 15 ch. where Paul shows beyond successful contradiction, the resurrection of Christ, which is the grand hinge on which christianity turns. After his resurrection, he was seen of Cephas, then of the twelve, v. 5, after that he was seen of James, then all the apostles, v 7, and last of all he was seen of Paul, v. 8. The evidence in favor of the resurrection of Christ is stronger, perhaps, than on any other point of theology, so that the apostle could triumphantly say, "but now is Christ risen from the dead, and become the first fruits of them that slept," v. 20. And consequently, the resurrection of his people.

Again, baptism is a proof of the resurrection. "Else what shall they do who are baptized for the dead, if the dead rise not at all; why then are they baptized for the dead?" v. 29. As baptism in the time of the apostles, was

universally practiced by immersion, when a christian was baptized, he showed the burial and resurrection of Christ, and his own death to sin and resurrection to newness of life. Hence Paul says, "therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also, should walk in newness of life." Rom. 9, 4. And "buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God who hath raised him from the dead."—Col. 1, 22.

The doctrine of the resurrection is of great use and importance. It is one of the first principles of the doctrine of Christ, the whole gospel stands or falls with it. It seems to enlarge our views of the divine perfections. It encourages faith and trust in God, under the difficulties of life. It has a tendency to regulate our affections, and moderate our desires after earthly things. It supports God's people under the loss of near relations, and enables them to rejoice in the glorious prospect set before them, of meeting their friends in heaven where there will be no more death, neither crying nor sorrow, and live happily with them forever. And much as we may love our friends when alive, after they die, and we look at them a day or two, we see such a mournful change has come over their countenance, we are ready to say like Abraham did of his beloved Sarah, "let me bury my dead out of my sight." But by faith we look forward and say;

"Arrayed in glorious grace,
Shall these vile bodies shine;
And every shape and every face
Look heavenly and divine."

"It doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is."—1 John 2: 2.—And the children of God will rejoice together in heaven, and will doubtless know one another, and their friends in heaven for we shall not know less there than we know here. And while Christ will be the great center of attraction to all the redeemed, yet in a secondary sense, christians will rejoice to meet each other in heaven, and it will afford them great joy in remembering that they preached and prayed, and labored together in the world for the glory of God and the salvation of sinners. "Therefore my beloved brethren, be ye stedfast unmovable, always abounding in the work of the Lord, forasmuch as ye know, that your labor is not in vain in the Lord."

THE

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M. M. BROWN, Assistant Editor.

TERMS.

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—o—

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Job Work of all kinds, done with neatness and dispatch, and the Cash must invariably accompany the order.

Court Spring 20

MINUTES

OF THE

TWENTIETH ANNUAL SESSION

OF THE

GREEN RIVER

BAPTIST ASSOCIATION,

HELD WITH THE CHURCH

AT

MT. LEBANON, RUTHERFORD CO., N. C.,

October 1---4, 1858.

RALEIGH:
BIBLICAL RECORDER PRESS.
1858.

PROCEEDINGS.

FRIDAY, Oct. 1, 1858.

The Green River Association convened this day at Mt. Lebanon Meeting House, Rutherford county, N. C.

The introductory sermon was preached by Elder A. J. Cansler from Acts 2: 42.

The delegates assembled, when the Association, on motion, was called to order by Elder J. C. Grayson as Moderator pro tem.—Prayer by the Moderator.

The letters from all the churches were read, the names of the delegates enrolled, and the state of the churches minuted.

On motion, Sandy Spring church, a newly constituted body, was received.

Elected Elder J. C. Grayson Moderator, and Elder A. J. Cansler Clerk.

Appointed Elder B. E. Rollins, A. Padgett, J. W. Morgan with the Moderator and Clerk, the committee of arrangements.

Read the Rules of Decorum.

Appointed J. W. Morgan, W. Fortune and J. M. Hamilton, a committee on finance.

Called for correspondence from sister Associations, when the following appeared, and were received, viz:

Broad River—Toliver Davis, with a letter.

Salem—J. R. Blanton, with a letter and minutes.

Union and Catawba no messengers.

Tyger River—S. B. Williams with a package of minutes.

King's Mountain—Elder G. W. Rollins, brethren J. W. Green, G. M. Webb.

Invited ministers, not delegates nor messengers, to seats with us, when Elder Elias Dodson, Agent of the Foreign Mission Board, accepted.

Appointed P. D. Gold, R. O. Ledbetter and W. H. Logan, a committee on correspondence.

Committees were appointed to prepare reports for this body on the following subjects, viz:

Foreign Missions—R. Whitesides, E. Dodson.

Home Missions—B. E. Rollins, R. J. Williams.

Education—A. J. Cansler, W. Fortune.

Periodicals—P. D. Gold, J. C. Grayson.

Sabbath Schools—J. W. Morgan, D. Fegans.

Temperance—J. M. Hamilton, A. O. Lynch.

The Association then adjourned till Saturday morning 10 o'clock. Prayer by Elder W. Harrill.

SATURDAY, October 2.

The Association met according to adjournment. Prayer by Elder E. Dodson.

The report of the Committee of Arrangements was read and adopted.

Appointed the following messengers to corresponding bodies:

Broad River—P. D. Gold, J. C. Grayson, A. J. Cansler, and D. P. Gold.

King's Mountain—P. D. Gold.

Salem—J. C. Grayson, B. E. Rollins, A. O. Lynch, W. H. Logan, I. Whitesides, J. L. Whitesides, R. Whitesides, and Isaac A. Reel.

Tyger River—A. J. Cansler, H. Lyles, J. Wilkey and D. Fegans.

Union—W. Blanton, W. Harrill, J. Wilkey.

Agreed that the Union Meeting be held at Silver Creek M. H., Polk county, N. C., to commence on Friday before the 4th Sabbath in July, 1859, and that Elders A. J. Cansler, B. E. Rollins, A. Padgett, W. Harrill, J. Wilkey and A. O. Lynch attend it.

Elected Elder Elias Dodson to preach the Missionary sermon on Sabbath, and Elder J. C. Grayson to preach at 10 o'clock, and Elder A. J. Cansler at 2 o'clock.

The Circular letter, prepared by A. J. Cansler, was read and adopted.

The next session of this body was appointed to convene at the Baptist M. H., in Columbus, Polk county, N. C., to commence on Friday before the 1st Sunday in October, 1859.

Elected Elder J. C. Grayson to preach the Introductory sermon to our next session, Elder B. E. Rollins alternate.

Elected Elder J. C. Grayson to write a Circular on the four first verses of the 19th chapter of the Acts.

Report of the Agent of the book concern was read and adopted.

A committee of five was appointed to prepare a report on the book concern, viz: J. C. Grayson, A. J. Cansler, B. E. Rollins, W. Fortune and R. Whitesides.

The financial committee reported $30.70 received.

On motion, the Clerk was directed to superintend the printing and distributing the Minutes, and that he be allowed $8 for his services.

The report on Foreign Missions was read and adopted.

The report on Sabbath Schools was read and adopted.

Adjourned until 9 o'clock, Monday morning. Prayer by Elder A. Padgett.

SABBATH.

Elder J. C. Grayson opened the services of the day, and was followed by Elder Elias Dodson, who preached the missionary

sermon. After the sermon, a collection was taken up, amounting to $56.55.

The services of the day were closed by a sermon by Elder A. J. Cansler. From the good order and manifest feeling, it is hoped that great good will result from the labors of the day.

MONDAY, October 4.

Met according to adjournment. Prayer by the Moderator.

The report on Home Missions was read and adopted.

The report on Periodicals was read and adopted.

Resolved, That we adopt the *Biblical Recorder* as the organ of this body, and advise all our brethren to subscribe for it, and aid in circulating it in their respsective neighborhoods.

The report on Temperance was read and adopted.

The report on Education was read and adopted.

The report on the Book Concern was read and adopted.

Resolved, That an Executive Committee of five be appointed to attend to the business of the Book Concern during the vacation of this body, viz: J. C. Grayson, A. J. Cansler, B. E. Rollins, J. M. Hamilton, and R. Whitesides.

Elected the following delegates to the Western Convention, viz: J. C. Grayson, A. J. Cansler, B. E. Rollins, W. Harrill, A. Padgett, P. D. Gold, P. B. Simmons, A. O. Lynch, W. H. Logan and J. W. Morgan.

Read and adopted the report of the committee on Correspondence.

Resolved, That the thanks of this body are due and are hereby tendered to the church and neighborhood for the hospitality manifested in the maintenance of this body during its session.

Read and adopted the minutes of the day.

The Association then adjourned to meet at Columbus, Polk county, N. C., on Friday before the first Sunday in October next.

Prayer by A. J. Cansler.

J. C. GRAYSON, *Moderator.*

ALEX. J. CANSLER, *Clerk.*

N. B.—At the last session of this body a resolution was passed, stating that this Association "will withdraw from any church that permits any member to distil or retail spirituous liquors." All the churches came up entirely cleansed of distillers and retailers. This is the model temperance body.

MINISTERS' NAMES AND POST-OFFICES

J. C. Grayson, Dysartsville,	N. C.,	Lewis McCurry, Polkville,	N. C.
Wm. Harrill, Webb's Ford,	"	Henry Culbreath, Rutherfordton,	"
J. Wilkey, Rutherfordton,	"	B. E. Rollins, First Broad,	"
A. J. Cansler, Columbus,	"	A. Padgett, Sandy Plains,	"

LICENTIATES.

J. H. Yarbro', Grassy Knob,	N. C.,	A. O. Lynch, Green Hill,	N. C.
P. D. Gold, Camp Call,	"	A. Roach, Mills Gap,	"

W. H. Logan, Grassy Knob, N. C.

REPORTS.

REPORT OF THE AGENT OF THE BOOK CONCERN.

RUTHERFORD COUNTY, Oct. 2, 1858.

DEAR BRETHREN:—

I can inform you that I have made one other effort for a settlement with C. J. Webb and G. M. Webb, executors of J. M. Webb, deceased, on the Book Concern. G. M. Webb seems to know nothing about it, and C. J. Webb pleads no assets in his hands. Therefore I know not what to do.. Most of the books are still on hand, and as the improvement of the age is progressing so rapidly, the books on hand are going out of date. The ministering brethren seems to be backward in carrying the books about with them to sell. No person, except Elder B. E. Rollins, has got any of the books since your last meeting to sell. Brother Rollins received 25 books and sold 15 of them for $5.65, which he handed over to me, and returned the remainder. Elder Wm. Harrill sold before last Association to the amount of $2.95, which he paid me, thus making in all $8.60, which I have received.—Elder Harrill has sold none since as I have heard of. The balance of the books are still in my possession.

I therefore would recommend the Association to make some disposition of the books on hand, and advise in what way the money is to be laid out, as there is no use in keeping it on hand. So reports your humble Agent.

J. U. WHITESIDE, *Agent.*

REPORT ON THE BOOK CONCERN.

Your committee would recommend that an additional sum be raised of fifty dollars to increase the book fund, and that we employ a missionary Colporteur to travel in the bounds of this body to ride and sell books, and preach in the bounds, and that a Board be appointed to select said books, to whom the affairs of said Concern shall be entrusted during the absence of this body.

Respectfully submitted.

ALEX. J. CANSLER, *Chairman.*

REPORT ON HOME MISSIONS.

The subject of Home Missions has drawn the attention of this body for many years; and we have but little doubt, but that God has blessed the instrumentality of this agency to a wonderful extent. We have been principally acting under the management of the Western Convention.

With no disposition to withdraw our assistance from the Convention, or working separately on this subject, we would recommend the appointment of a missionary colporteur in the bounds of this body. Respectfully submitted.

B. E. ROLLINS, *Chairman.*

REPORT ON FOREIGN MISSIONS.

The first missionary society was in heaven consisting of the Father, Son and Holy Spirit. Jesus Christ was a foreign missionary, for he came from heaven to earth to preach the gospel.—His commission to his apostles embraced the whole world, and is in force till the end of time. Christ was the founder of missions.

GOSHEN ASSOCIATION, VA.,

Supports 1 missionary in China, 1 in Africa, 1 in California, 1 among the Indians, with 6 missionaries and 2 colporteurs in Va. They work by the following plan:

They circulate *extensively* the Herald, Home and Foreign Journal, and Commission. Bethany church takes 150 Heralds with the other papers. On the Saturday meeting of April the clerk has a subscription, and calls the names of each member, male and female. He asks the amount to be attached to each name. On Sabbath the pastor announces from the pulpit three persons with each deacon, viz: a man, a married lady and single lady, to carry subscriptions to every member and every friend, dividing the ground according to the number of deacons. On the Sunday meeting before the Association in September, the collectors bring their various sums to the treasurer after a missionary sermon is preached by the pastor and after the people eat dinner. In this way Goshen Association labors for Home and Foreign Missions, giving every year over $5,572.

Unless our people *read* they will not *work*. In the Spring of 1857, the Herald had nearly 5000 subscribers. The preachers in Va. in 1 year have raised 1000 more. Besides great liberality to F. Missions, Virginia has 70 home missionaries, and nearly 40 colporteurs. When *all* our pastors take our *State* papers and induce their *members* and *friends* to take them, then missions will flourish. English Baptists give annually $1 each to Foreign Missions. If N. C. Baptists were to give as much, they would give $54,000 annually, and the Southern Baptists $500,000.

E. DODSON.

REPORT ON PERIODICALS.

If we honor letters, letters will honor us; if we respect the age, the age will respect us; if we respect ourselves, we will be re-

spected by other people. Money is given to feed, clothe and shelter the body, but very little given to feed the mind. The cheapest education in the world is obtained from newspapers and periodicals. Those churches that take no religious newspapers, do very little for their pastors or for any other object. But no papers can supply the place of *home* papers. If politicians were to take *none of their own* State papers, they could never be posted up in their own affairs.

The Biblical Recorder is published at Raleigh at $2 per annum in advance. The Carolina Baptist is published at Hendersonville at $1 50. The Aurora, from Murfreesboro', Tenn., comes monthly at $2 per annum. The Home and Foreign Journal is published monthly in Richmond, Va., at 25cts. per year. It is the organ of the Bible, Domestic and Foreign Boards. The Commission is published monthly in Richmond, Va., at $1 per annum. The Christian Review is published quarterly in Baltimore, Md., at $3 per year. The Southern Baptist Review is published quarterly in Nashville, Tenn., at $2 per year. At the close of the year the three preceding works can be bound in Salem, N. C., or at other places, at 50 or 60 cents each.

Let *all* our church members who can read take *some* of our religious newspapers. A reading church is generally a working church. Respectfully submitted.

P. D. GOLD.

REPORT ON TEMPERANCE.

DEAR BRETHREN:—Your committee begs leave to make the following report:

The subject of temperance is one of much importance to us and we are glad to see the rapid progress the cause is making in our midst. We are delighted to learn that all our churches are acting up to the resolution passed by our body at its last session. We learn that the churches have cleared themselves of all their distillers and retailers. We are glad to see the time come that the Baptists as a denomination are doing so much for the glorious cause of Temperance. In place of being called drunkards, we are called a temperate people. The Scriptures abound with evidence to support this cause. See Prov. 20: 1; Isaiah 28: 7; Prov. 23: 31, 32; Isaiah 56: 12; Mi. 2: 11; Hab. 2: 15; Gal. 5: 19—21; Jer. 35. We recommend to all our churches to support no man for public office that treats with intoxicating drinks to influence men to vote for them.

We advise our brethren to come out from among them and be ye separate, sayeth the Lord, for he that biddeth him God speed is partaker of his evil deeds. All of which is respectfully submitted.

J. M. HAMILTON, *Chairman.*

REPORT ON EDUCATION.

The subject of Education is one of the deepest interest, and has drawn the attention of almost all classes of the people, and no class of the people should attend to this important subject more than the Baptist church; for we have to contend for some important gospel principles, alone, against all societies and the great body of the world. The education of the ministry is of the greatest importance. Unless we have an educated ministry, in a short time the teachers will be behind the pupils.

It is with pleasure that we recommend Wake Forest College, located in Wake County, as a College of high character.

The United Baptist Institute at Taylorsville, deserves a cordial support at your hands.

The Female College at Hendersonville, which is in the course of erection, when completed, will be of great advantage to the denomination, as well as to the country at large.

It is with pleasure that we hail the bright prospect, which awaits the Baptists of Western Carolina.

Respectfully submitted.

ALEX. J. CANSLER, *Chairman.*

REPORT ON SABBATH SCHOOLS.

The committee on Sabbath Schools beg leave to submit the following report:

The subject of Sabbath Schools is one that has engrossed the attention of all denominations: and no one has awoke to this duty more than the Baptist denomination; for they see, by sad experience, that the training of their children, will by no means do to leave to the Pedobaptist societies. A Sabbath School is the nursery to the church. It is with pleasure that we hail the news of the bright prospect that awaits us of having a better Baptist Sunday School literature.

We advise our brethren to establish Sunday Schools, and that they purchase their books from the South-Western Baptist Publishing House, at Nashville, Tennessee.

Respectfully submitted.

J. W. MORGAN, *Chairman.*

STATISTICAL TABLE.

CHURCHES.	CLERKS.	SUPPLY.	L. D.	DELEGATES' NAMES.	Baptized.	Rec'd by L.	Dismissed	Restored.	Excluded.	Dead.	Colored.	Total.	Contributions.
Head 1st Broad,	W. Fortune,	B. E. Rollins,	2	B. E. ROLLINS, Fortune, Milton, Jones, Mooney,	24	..	2	2	7	..	11	124	2 30
Mt. Vernon,	R. J. Williams,	B. E. Rollins,	4	R. J. Williams, H. B. Wilson, A. E. Wilson,	1	7	11	1	1	..	12	82	1 25
Cane Creek,	S. McCurry,	.....	4	J. T. Long, A. Cowan,	5	3	1	1	2	..	1	31	75
Mt. Zion,	J. G. Demmey	L. McCurry,	4	J. G. Demmey, J. T. Price,	7	..	..	..	1	1	3	65	1 00
Mt. Lebanon,	A. P. Hollifield,	B. E. Rollins,	3	Jacob Deek, Wm. Toms,	..	..	2	..	..	1	3	50	1 00
Zion Hill,	M. Gold,	L. McCurry,	1	*P. D. Gold*, D. P. Gold,	..	3	..	..	..	..	..	36	1 00
Cool Spring,	M. J. Harrill,	W. Harrill,	4	WM. HARRELL, John Bostice, Wm. Goode,	..	2	..	..	..	..	..	59	1 25
Shiloah,	B. E. Blanton,	I. Suttle,	1	JOAB WILKEY, [Page, W. Swain	..	2	6	..	4	2	2	96	45
Green's Creek,	D. Fegans,	A. J. Cansler,	3	D. Fegans, H. & R. Lyles, G. H. Blackwell, T. C	33	3	4	1	2	1	28	164	2 50
Green River,	W. Foster,	A. J. Cansler,	1	J. M. Hamilton, J. C. Waldrip, W. Splawn,	2	6	11	..	1	..	5	97	1 55
Cooper's Gap,	I. Brown,	A. J. Cansler,	..	S. Cowart, L. Cowart, W. Blanton,	22	13	4	1	2	..	2	124	1 50
Rock Spring,	R. O. Ledbetter,	A. J. Cansler,	4	R. O. Ledbetter, *A. O. Lynch*, R&J Whitesides,	31	5	5	..	3	2	14	101	1 40
Pleasant Hill,	E. L. Taylor,	A. J. Cansler,	..	E. L. Taylor, J. D. Millard,	2	..	..	..	..	1	2	11	50
Sulphur Spring,	L. McDaniel,	A. Padgett,	1	John Mentz, John Cole,	..	..	7	..	..	..	2	28	50
Mt. Pleasant,	W. S. Hill,	W. Harrill,	2	S. Bostice, B. McMahan,	3	..	..	2	2	..	3	45	95
Harmony Grove,	I. Simmons,	J. C. Grayson,	4	J. C. GRAYSON, P. B. Simmons, I. Simmons,	..	..	4	..	..	..	..	16	65
Bethel,	P. Morgan,	J. C. Grayson,	2	J. A. Reel,	26	1	..	..	..	..	..	66	1 75
Round Hill,	M. Koon,	B. E. Rollins,	1	Davis Morgan, C. Bradley, I. Namey, [ler,	42	4	3	23	..	3	2	121	1 25
Mountain Creek,	J. T. Lewis,	W. Harrill,	3	J T Lewis, N N Kilpatrick, Geer, Haynes, Fow-	23	5	5	..	2	2	10	152	1 65
Bill's Creek,	T. H. Whitesides,	W. Harrill,	1	*W. H. Logan*, T. Harriss, J. L. Whitesides, W.	32	4	4	1	3	3	11	156	1 60
Montford's Cove,	J. W. Morgan,	T. B. Justice,	4	J. W. Morgan, P. Wilkerson, [Hunter,	16	1	4	1	..	..	4	60	1 35
Silver Creek,	T. Egerton,	J. W. Blythe,	..	James Jackson, Jerry Jackson,	15	2	..	2	4	1	5	75	1 00
Columbus,	W. B. Wilson,	A. J. Cansler,	2	A. J. CANSLER, R. Tallent, W. Ponder,	18	8	1	..	1	..	10	38	1 90
Dysartsville,	J. D. Taylor,	Grayson & Suttle,	1	D. Walker, L. D. Daves,	22	1	..	2	2	1	2	45	1 20
Sandy Spring,	J. W. M. Turner,	A. Padgett,	4	A. PADGETT, J. W. M. Turner, M. D. Lancaster,	3	4	..	..	..	..	..	40	90
				Ordained ministers SMALL CAPS, Licentiates *italics*.									
25 Churches,				Total,	327	74	73	35	37	18	133	1912	30 70

NAMES OF CHURCHES WITH THEIR POST OFFICES.

CHURCHES.	POST OFFICES.
Head 1st Broad,	First Broad,
Mt. Vernon,	Rutherfordton,
Cane Creek,	Patten Home,
Mt. Zion,	Polkville,
Mt. Lebanon,	Logan's Store,
Zion Hill,	Camp Call,
Cool Spring,	Rutherfordton,
Shiloah,	"
Green Creek,	Sandy Plains,
Green River,	Mills Gap,
Cooper Gap,	Cooper Gap,
Rock Spring,	Grassy Knob,
Pleasant Hill,	Rutherfordton,
Sulphur Spring,	Butler,
Mt. Pleasant,	Rutherfordton,
Harmony Grove,	Dysartsville,
Bethel,	Sugar Hill,
Round Hill,	Cuba,
Mountain Creek,	Green Hill,
Bill's Creek,	Grassy Knob,
Montford's Cove,	Cedar Creek,
Silver Creek,	Mills Gap,
Columbus,	Columbus,
Dysartsville,	Dysartsville,
Sandy Spring,	Sandy Plains.

CIRCULAR LETTER.

The Green River Baptist Association

To the Churches in Union;

Dear Brethren:—By an appointment of this body at the last session, we address you from the following passage of Scripture:

"And I, brethren, could not speak unto you as spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat, for hitherto ye were not able to bear it, neither yet now are ye able."—1 Cor. 2: 1, 2.

Corinth was a place of considerable wealth, and consequently famous for vice. Paul, as an instrument in the hands of God, did plant and raise a church chiefly among the Gentiles; though it is by no means improbable that there were many Jewish converts among them. He continued in this city nearly two years, and labored with great success; being encouraged by a divine vision, assuring him that God had much people in that place.

There are a few points of doctrine that present themselves in the passage selected, that we desire to call your special attention to.

1st. *That the church of Christ is composed of spiritual believers.*

We find that John the Baptist, who came to prepare a way for Jesus Christ, came into the wilderness of Judea, and in all the country round about Jordan, preaching the baptism of repentance for the remission of sins, "saying, repent ye, for the kingdom of heaven is at hand." He rejected the Pharisees and Sadducees who came and demanded baptism at his hands, requiring them to "bring forth, therefore, fruits meet for repentance." In the commission of our blessed Saviour, given to his disciples, he says, "Go ye, therefore, and teach all nations, baptizing them in the

name of the Father, and of the Son, and of the Holy Ghost." It will be observed that John required repentance before baptism, and that Jesus Christ required his disciples first to teach, and then those that believed should be baptized. On the day of Pentecost those "that gladly received his word were baptized." Before Philip baptized the Ethiopian eunuch, he required a relation of the dealings of the Spirit of God with his soul, which the eunuch gave him in these words, "I believe that Jesus Christ is the Son of God." The great Apostle Paul, then Saul of Tarsus, found peace with God, prior to his baptism. The Philippian jailor, repented of his sins and was baptized. In a word, every case presented in the Acts of the Apostles, clearly prove to us that faith preceded baptism. You will also find that Paul in his epistles to the Romans, Corinthians, Ephesians, &c., addresses them as believers in the Lord Jesus Christ.

2nd. *That the church at Corinth was composed of believers.*

We find in the opening of this epistle that Paul uses the following language: "Unto the church of God, which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place that call upon the name of Jesus Christ, our Lord, both theirs and ours." 1 Cor. 1: 2. "What, know ye not, that your body is the temple of the Holy Spirit, which is in you, which ye have of God, and ye are not your own." "For ye are bought with a price, therefore glorify God in your body and in your spirit, which are his." 6 chap., 19, 20 verses. In these quotations, you will find that they were addressed as believers in the Lord Jesus Christ, and he also clearly demonstrates the condition of the soul and body of a believer in Christ on earth.

You will find from the following passage the position that christians occupy in reference to the world to come, in connection with this world: "For now we see through a glass darkly, but then face to face; now I know in part, but then shall I know, even as also I am known." Chap. 13: 12, 13. You will find in the verses in question that Paul addresses them as "brethren," which

he full well understood, and which he always uses towards those who are believers in Christ: the expression "*as unto babes in Christ,*" carries out the same idea. From the general tenor of the Scriptures, and the express declarations of Jesus Christ to his disciples, as well as the language of every part of the epistle, as well as the passages under consideration, we are confirmed in the opinion that the church of Christ was composed of spiritual believers.

3rd. *That a growth of grace is expected of every christian.*

Christians, that are born into the spiritual world, bare some resemblance to children that are born into the natural world. When a child is born into the natural world, it grows in strength daily until it arrives to the age of full manhood, when it is fully prepared to act for itself. A child of grace may be old in natural years when born, but he is required to advance in the divine life, and by following the requirements of God's word and living close to God, he will grow in grace and in the knowledge of the truth. Many christians live out their time as children, are necessarily compelled to be fed on milk, instead of progressing and being able to solve and digest the strong meat of the gospel. Those who live close to God grow, and thereby become the bright and shining lights of the church; whilst many others grovel along in darkness, and never enjoy to any considerable extent the blessings which God has in store for those who love and serve him. How careful should all christians be to advance in the Divine life, in order that they might serve God acceptably, and thereby receive his smiles and his encouragements which are so necessary to cheer us on in our christian course in this life; for at best we only "*look through a glass darkly!*"

4th. *That the church at Corinth were babes in Christ.*

This is very evident from the reading of the passage. It had been some years since Paul established that church, and he greatly desired that they might live as salt that had not lost its savor; for upon them was dependent, to a considerable extent, the pros-

perity of the cause of Christ in that wicked city. But to his astonishment he found that they had been warped on the doctrine of the resurrection, which is one of the most glorious doctrines belonging to the gospel. Were the doctrine of the resurrection not true, the prospects of happiness in the world to come would be cut short, and the enjoyment in the present life would be to a considerable extent circumscribed. Paul takes great pains to explain and enforce this doctrine in the 15th chapter of this epistle. He found to his sorrow that the wickedness of the people had much to do in injuring the prosperity of the members of the church, as well as the church. Old habits and associations did much to impede their progress, so much so, that they performed their duties so imperfectly, that instead of being spiritually minded, Paul was compelled to address them as "carnal, even as unto babes in Christ." That there was but little to be expected from them without a great advance in the divine life, and that they were compelled to be fed with milk, instead of meat, for they were not able to bear it.

How industriously should we as professors of religion be engaged in the cause of our heavenly Father, that we might all be enabled to digest the strong doctrines of the gospel, and thereby feast upon the manna which is prepared for those who love and serve him.

Brethren, it is to be feared that we do not do all within our power to advance in the divine life, as we should do. In order to please God, and thereby grow in grace, we must use all the means given to us to advance his cause. Whatever intellect we have should be used for his cause, whatever property we have should be liberally expended to advance the Redeemer's kingdom. Are we placing the ministry in such a position, that they can devote their whole time and talent to the advancement of the cause of Christ? Do we feel as we ought for the destitute millions of the earth? Do we use all our energies to raise the youth of our land

as we should do? Have you Sabbath Schools? Do you keep up regular prayer meetings at your meeting houses? Do you have family prayer? We fear many do not. What a burning shame!

By attending to these and all other christian duties, we will be enabled to grow in grace and in the knowledge of the truth.—And let that not be said, on account of your indolence.

May the grace of our Lord Jesus Christ be and remain with you all.

MINUTES

OF THE

TWENTY-FIRST ANNIVERSARY,

OF THE

GREEN RIVER BAPTIST ASSOCIATION,

CONVENED AT

COLUMBUS M. H.,

POLK COUNTY, N. C.,

Friday, September 30th, to October 3,

1859.

PROCEEDINGS.

FRIDAY, SEPT. 30, 1859.

The Green River Association assembled this day at the Baptist M. H., Columbus, Polk county, N C, according to the adjournment from Mt. Lebanon.

The introductory sermon was preached by Elder J C Grayson.

The Association was organized by the former Moderator.

Read the letters from the churches, and minuted their standing.

Elected Elder J C Grayson, Moderator, and A J Cansler, Clerk.

Called for correspondence from sister Associations, and received from

Broad River: Elders W Hill and T B Justice.

Tyger River: D Hillyard, J S Rogers, E Alverson, T J Earl and S B Williams

Salem: Elders J A Stradley and N Bowen.

King's Mountain: Elders J Suttle and A A McSwain. J R Logan, A Padgett

On motion, Elders B E Rollins, R Whitesides, R O Ledbetter, with the Moderator and Clerk, were appointed the Committee of Arrangements.

On motion, adjourned till Saturday morning, 10 o'clock. Prayer by Elder Joseph Suttle.

SATURDAY, OCTOBER, 1st.

The Association met according to adjournment. Prayer by the Moderator.

The report of the committee of Arrangement read and adopted.

Read the Constitution and Rules of Decorum.

Invited transient ministers: P R Elam and B R Doggett accepted.

The following committee on Finance, J G Fortune, J M Hamelton and John Morris, was appointed.

The committee on Correspondence, viz: J U Whitesides, D Feagans and R O Ledbetter.

Query from Bill's Creek: "Is it consistent with the word of God and Baptist usage, for a brother to go to law with a brother?"

Answer: That in matters of ordinary transactions it is not unscriptural, nor contrary to Baptist usage; but in all matters pertaining to fellowship it is.

Query from Bill's Creek church: "Is it in accordance with the spirit of the resolution of the Association, passed 1857, for members of our churches to have their grain and fruit distilled?"

Answer: It was the intention of this body, when said resolution was passed, to rid herself of all members engaged in distilling, directly or indirectly; therefore we say that it is not in accordance with said resolution, *nor our desire at this time*, for any member or members to aid in carrying on this *nefarious* practice in any way.

A Query from Head of 1st Broad Church: "What course should a Regular

Baptist church pursue, in the reception of a member, who has been baptized by a Primitive Baptist minister?

Answer: If the administrator has been ordained by a regular Presbytery, and was in good standing when he left the Regular Baptist church—and continued so, we consider the baptism valid.

Query from Head of 1st Broad Church: "Should the evidence of a wife be taken in favor of or against her husband, both being members of the Baptist church."

Answer: That we do not consider that the relation of husband and wife, scripturally speaking, debars her from giving her testimony for or against her husband—church membership is an individual matter.

Resolved, That we advise all our churches to establish Sabbath Schools, and that they purchase *Baptist* books, from the Depository Agent, at Hendersonville, North Carolina.

Resolved, That we advise our brethren to subscribe for the Telescope. at Hendersonville; the Recorder, at Raleigh, and Tennessee Baptist, at Nashville, Tennessee.

Whereas, there has been a grievous difficulty existing between brethren Graves and Howell, in the First Baptist Church at Nashville, Tennessee, in which difficulty we feel that Brother Graves has been unscripturally treated:

Resolved, That we extend to brother Graves and his church our hearty condolence in their distressing condition.

Resolved, That we return to Brother Graves our thanks for his able defense of gospel truth.

The next Union Meeting will be held at Harmony Grove. to commence on Friday before the 4th Sabbath in July next; ministers to attend, viz: A J Cansler, B E Rollins, A Padgett, L McCurry and J C Grayson.

Elected Elder B E Rollins to write the next Circular Letter—subject, necessity and utility of colportage.

Elected Elder A J C ansler to preach the Introductory to the next Association, B E Rollins, alternate.

That the next session of this body meet at Cooper's Gap M H, Polk county, on Friday before the 1st Sabbath in October 1860.

Appointed the following correspondents to sister Associations, viz:

Broad River: A Padget, A J Cansler and J M Hamilton.

Salem: B E Rollins, J R Bowman and John Whiteside.

Tiger River: A Padgett, B Page, J Wilkey, W Foster and A Brice.

King's Mountain: N Bowen, A J Cansler, D P Gold, W Harrill, L McCurry and J C Grayson.

On motion, adjourned to 9 o'clock, Monday morning. Prayer by Elder B E Rollins.

SABBATH, OCTOBER, 2.

Exercises were held in the Baptist M H, and in the Court House at the same time. At the former place Brother J A Stradley opened the services of the day—was followed by Elder W Hill. In the evening Elder J Suttle preached, and closed the day's exercises.

At the latter place the exercises were opened by Elder J C Grayson, followed by Elder N Bowen. In the evening the exercises were closed by a sermon from Elder B E Rollins The attendance at both places was very large and attentive. It is fondly hoped that the seed sown will bring forth fruit abundantly.

MONDAY, OCTOBER 3.

The Association met according to adjournment. Prayer by Eld. J A Stradley.

The Circular Letter prepared by Elder J C Grayson was read, adopted and ordered to be printed.

The Association is divided into three Districts, as follows :

1. DISTRICT: Sandy Spring, Green's Creek, Columbus, Green River, Silver Creek, Rock Spring, Cooper's Gap and Pleasant Hill.—8

2. DISTRICT: Montford's Cove, Mountain Creek, Bill's Creek, Round Hill, Bethel, Cane Creek, Harmony Grove and Dysartsville.—8.

3. DISTRICT: Shiloah, Mt. Pleasant, Sulphur Spring, Cool Spring, Mt. Vernon, Mt. Lebanon, Mt. Zion, Zion Hill and Head of 1st Broad.—9

Resolved, That each church, with fifty members or less, be entitled to two delegates and their ordained ministers, in this body, and an additional one for every fifty members.

The petition of L C Pope, an aggrieved member from Mt. Lebanon Church, was read, and on motion was placed on the table.

Elected the following delegates to the Western Baptist Convention, viz: J C Grayson, A J Cansler, B E Rollins, A Padgett and A O Lynch.

The money collected on Sabbath was $25 50—was ordered to go to Home Missions—and that the Clerk forward it to bro. Ammons, one of the Convention's late Missionaries.

The Committe of Finance report $30 60, for Minutes.

Report of the Book Board was read and adopted.

Resolved, That the books belonging to this body, now in the hands of the Treasurer of the Book Board, be placed in the hands of the Depository Agent of the Western Baptist Convention; after settling the dues coming to our Treasurer, and that the said Agent sell said books, and pay the note due to Graves, Marks & Co., at Nashville, Tenn., for a part of said books.

Resolved, That the Clerk superintend the printing of the Minutes, and have eight dollars for his services, and have as many printed as he can for the remainder of the money.

Rlsolved, That the thanks of this body are due, and are hereby tendered to the members and friends of the Baptist Church at Columbus, for hospitality manifested in maintenance of this body, during the present session.

On motion, adjourned to the time and place before mentioned. Prayer by Elder W Hill.

J. C. GRAYSON, MOD.

ALEX. J. CANSLER, CLERK.

Report of the Committee of the Book Concern.

Brethren: At your request we proceed to receive the Books that were in the hands of bro. J U Whitesides, former Agent. We also sent the balance of the money, with a note made by five of your committe to the South Western Publising House. We have received said books, and they are now in the hands of our Agent. We have not been able to sell them; they are at your disposal. We would advise that said books be placed in the hands of the Agent of the Western Baptist Convention, to be sold by a Colporteur, under the control of said Convention.

Respectfully submitted,

A. J. CANSLER, Chm'n.

CIRCULAR LETTER.

The Green River Baptist Association, to the Churches in union.

Dear Brethren.—Agreeably to an appointment of this body at its last session, we now address you on Acts 19, 1—7. "And while Apollos was at Corinth, Paul having passed through the upper coasts, came to Ephesus; and finding certain disciples, he said unto them, have ye received the Holy Ghost since ye believed? And they said unto him, we have not so much as heard whether there be any Holy Ghost. And he said unto them, unto what then were ye baptized? And they said, unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues and prophesied. And all the men were about twelve."

We suppose the object of the Association in presenting this passage of Scripture as the subject of a Circular, was:

1st. To ascertain whether the twelve disciples, found by Paul at Ephesus, were re-baptized, or not; and

2d. What was the baptism of the Holy Ghost? When did it commence? and does it now continue?

The limits of a Circular Letter will only permit us to give an outline of what we conceive is the meaning of this passage of Scripture. Perhaps no

part of the word of God has been more earnestly contested than this. And it must be admitted that the controversy is important. To decide this question, it is especially necessary to notice what Paul *said* and what he *did*.—He *said*, in the 4th and 5th verses, that John verily baptized with the baptism of repentance, saying unto the people that they should believe on him who should come after him, that is, on Christ Jesus. When they (the people) heard this, (from John,) they were baptized (by John) in the name of the Lord Jesus. And in the 6th verse, we are told what Paul *did*. He laid his hands upon them, &c. This illustration is clear, from the fact that John taught the people to believe in Christ Jesus who was to come; and baptized his disciples in the name of Jesus Christ, as this passage declares. But if Paul, or any of the apstles had baptized these twelve disciples at Ephesus, he or any of them would, no doubt, have baptized them in the name of the Father, Son and Holy Ghost. For, according to Chronology, it was in the year 57, when Paul came to Ephesus, nearly 24 years after Christ gave the commission to baptize in the name of the Trinity. This circumstance of itself, is sufficient to prove that these twelve disciples were not baptized. Paul in these verses was confirming the baptism of John, and showing that these twelve disciples should not be re-baptized, and that the statement was made by Paul for the express purpose of showing that the baptism which they had received, was valid and all sufficient. Accordingly, he first reminded them that John's was a baptism unto repentance, which was known to be exactly true with regard to apostolic baptism. He then assured them that John's baptism required faith in Christ, which was known to be another distinguishing property of the baptism of the apostles. See Acts 20, 21. It is hence undeniable, that the remarks of the apostle, so far as they went, tended directly to confirm the identity of the baptism of John, and that of the apostles. There is then no way of avoiding the conclusion, either that Paul aimed to show the sufficiency of John's baptism, or he did that which it was not his intention to do. From these considerations, it appears obvious, that the whole misunderstanding about this passage has proceeded from the supposition that the declaration of Paul ended with the 4th verse, and that the 5th is the original language of Luke. Only let it be understood, as we think we have satisfactorily shown, that Paul's remarks continued through the 5th verse, for the purpose of giving a complete description of the baptism of John, and all is intelligible and conclusive,

It is thought by some, that these twelve disciples were re-baptized, because they knew only the baptism of John, and John's was not the Christian baptism. But they do not get such an idea from the New Testament. For Christ said, "the law and the prophets were until John; since that time, the kingdom of God is preached, and every man presseth into it." Luke 16, 16. This is, no doubt, the kingdom which Daniel said "the God of heaven would set up," Dan. 2, 44, which John preached. This fact is clear from Mark 1, 1—5, where he calls John's preaching and baptism, "the beginning of the gospel of Jesus Christ, &c., which proves to a demonstration, that John's was the Christian baptism. It is further confirmed, from the fact, that when Jesus and his disciples came into the land of Judea, and there he tarried with them, and baptized. John also was baptizing in Ænon near to Salim, because there

was *much water* there, and they came and were baptized, John 3: 22, 23, which shows that the baptism of John and the baptism of Christ were the same. But it is said these twelve disciples were ignorant of the Holy Ghost. And it is not known whether they were baptized by John or some of his disciples. To which we reply, that we have no account in the Scriptures, of John's disciples baptizing any. Therefore it is preposterous to say they were baptized by John's disciples.

We would further ask, were John and Andrew and the other disciples, who went from John to Jesus, re-baptized? There is no reason to suppose so, and every reason to the contrary. Why were they not re-baptized?—Was it because these disciples knew the glorification and exaltation of Christ in his resurrection and ascension, and of the gifts of the Holy Ghost as a consequence of the exaltation of Christ? We suppose not. No fact appears more clear from the Scriptures, than that for a considerable time, the immediate disciples of the Savior were utterly ignorant of the nature of the principles and doctrine, and kingdom which our Savior was then building up in Judea, and even to the day our Savior was crucified, they understood not the doctrine of the resurrection and ascension, nor of the gift of the Holy Ghost; yet he held their baptism valid.

These twelve were ignorant of the Holy Ghost, it is true; but Paul recognizes them as disciples, which is in accordance with the commission given the apostles, Mat. 28: 20,—"Go ye therefore and teach (disciple) all nations," &c. The word teach here means to make disciples before they baptized them. Not like the Pedo-baptists, baptize them first, and then make them disciples, or let them go unmade, as they choose. He also recognizes them as believers, which is in accordance with Mark 16: 16, "He that believeth, and is baptized shall be saved." But what did they believe? They believed the Gospel.—For it was not necessary for Paul to preach the gospel; neither did he teach them anything about the gift of the Holy Ghost; if he did, the sacred historiad is silent; he only explained to them the nature of John's baptism. If these twelve disciples were ignorant of the Holy Ghost, and were re-baptized, as the pedo-baptists would have it, then baptism for validity or invalidity, depends upon the amount of knowledge a person may possess, and not faith!!! Did the Eunuch know anything about the Holy Ghost? He was baptized by Philip, but the record does not show that he received the Holy Ghost. Now if Paul in his travels had met the Eunuch in Ethiopia, and asked him the question put to the twelve disciples at Ephesus, in all probability, he would have given a similar answer, "I have not heard that there be any Holy Ghost." Philip preached Jesus, the Eunuch believed, and that was enough, "he baptized him," and the Eunuch went on his way rejoicing. So the twelve disciples at Ephesus believed on Jesus, who was to come: and were baptized by John. Therefore we come to the conclusion, that these twelve disciples were not re-baptized. Neither is there any other Scripture that proves the re-baptism of any of John's disciples. And the assertion that these twelve, or any of John's disciples were re-baptized, we regard as a Pedo-baptist trick, to invalidate John's baptism, and divert the minds of the people from the clear preaching of John, that no person ought to be baptized, unless he bring forth fruits meet for repentance, and faith in Jesus Christ, and that immer-

sion only, is Christian baptism. See Mat. 3, 8. Acts 19, 4.—Mark 1, 5—9. But brethren, let us remember the admonition of Paul, Gal. 1: 9. "If any man preach any other gospel unto you than that ye have received, let him be accursed."

2dly. What is the baptism of the Holy Ghost? when did it commence? and does it now continue? These are questions often asked, and quite a variety of sentiment entertained concerning them. In the investigation of these questions, the Bible alone can shed light on our pathway. Let us to the law, then, and the testimony. Let us scarch the Scriptures, and see what the Lord has taught upon the subject. Mat. 3, 11. John says, "I indeed baptize you with water unto repentance: but he that cometh after me, shall baptize you with the Holy Ghost and with fire." See, also, Mark 1, 8. In Acts 1, 5, we read that Jesus said, "for John truly baptized with water, but ye shall be baptized with the Holy Ghost, not many days hence." Verse 8, "but ye shall receive power after that the Holy Ghost is come upon you." Acts 2, 1—4. "And when the day of Pentecost was fully come, they were all with one accord in one place, and suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.—And there appeared unto them cloven tongues like as of fire, and it sat upon each of them; and they were filled with the Holy Ghost, and began to speak with other tongues, as the spirit gave them utterance." Verse 38, "repent and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 8, 15—17. "Who (the Apostles Peter and John) when they were come down, prayed for them that they might receive the Holy Ghost, for as yet he was fallen on none of them, only they were baptized in the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost." Acts 10, 44—47. "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word, and they of the circumcision which believed were astonished, as many as came with Peter, because on the Gentiles also was poured out the gift of the Holy Ghost, for they heard them speak with tongues and magnify God. Then answered Peter, can any man forbid water, that these should not be baptized, who have received the Holy Ghost as well as we." Acts 19, 1—6. Paul found certain disciples at Ephesus.—"And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues and prophecied." These are all the principal passages in the New Testament which mention that remarkable and extraordinary bestowment of the Holy Ghost. We submit a few remarks upon these passages.

1. The baptism of the Spirit, was not the gift of miracles. The prophets wrought miracles, and yet they were not baptized in the Spirit. The apostles before this Pentecostal day, performed many miracles, they healed the sick, cleansed the lepers, and cast out devils. And yet during the time of the Savior's sojourn on earth, the apostles were not baptized in the Spirit.

2. No one was ever baptized in the Holy Ghost, until the day of Pentecost, as recorded in the second chapter of the Acts of the Apostles. John the Baptist predicted that the Savior should baptize his people with the Holy Ghost. Jesus promised his disciples, just before his ascension, that he would baptize

them in the Holy Ghost, "not many days hence." And Peter declares, on the day of Pentecost, that the prophecy of Joel was fulfilled in what the people then saw and heard. It had never been fulfilled till that time: the end of the ages had come: Jesus had ascended up on high: He had sat down, on the throne of mediation, and the Spirit of God, as foretold by the prophet, was shed forth. If the baptism of the Spirit had been previously bestowed; if it had existed before "the last days," then Joel did not prophecy of its *then* coming, and Peter was mistaken in his interpretation of the Scriptures. If it exeisted before, or in the days of John the Baptist why did John tell the people that Jesus would bestow it? And why did Jesus promise his disciples, as a peculiar and extraordinary gift, that he would baptize them in the Holy Spirit; but we presume that this position will not be disputed.

5. The baptism of the Holy Ghost was peculiar to the apostolic age, and ceased with it. We see that those baptized in the Holy Spirit, all spake with tongues. The apostles on the day of Pentecost. So did the house of Cornelius. And so did the twelve disciples at Ephesus. Thus in every case where the effects of the baptism of the Holy Spirit are mentioned, its recipients are represented as speaking with tongues. On two occasions, and on but two, was this gift bestowed miraculously, or direct from heaven; that is, on the day of Pentecost, on the Jews, and on the Gentiles, when the gospel was first preached to them in the house of Cornelius. The power to confer it ordinarily was given to the apostles alone, and they exercised it by the imposition of hands. Philip did not possess this power, else why did he not impart the Holy Ghost to those he baptized in Samaria? Paul was an Apostle, and hence he laid his hands on the twelve disciples at Ephesus, and they received the Holy Ghost. There is no intimation of its being thus imparted by any except apostles; and there is no evidence of its ever being given otherwise than by imposition of their hands, except the two instances named.—And as we have shown that all who were baptized in the Holy Spirit spake with tongues, (and speaking with tongues ceased with the apostles.) it is a clear case that the baptism of the Holy Spirit ceased with the apostles. But if any one says that the baptism of the Holy Ghost is continued till now, call on him for the proof, that is, to speak with tongues he has never learned, and if he fails to do it; brand him as an impostor.

The peculiarity of the baptism of the Holy Spirit, as already stated, was the gift of tongues. In this alone was it distinguished from the spiritual bestowment of other ages. John, Elizabeth and Zechariah were all filled with the Holy Ghost, and yet we are not justified in calling it the Baptism of the Holy Ghost. No man previous to Pentecost, had ever spoken with tongues by the Holy Spirit. The command of the Savior to the apostles was, "to go and teach all nations,"—"to preach the gospel to every creature." They were unprepared to discharge the duties of their commission. Hence they were told to remain in Jerusalem until they were "endued with power from on high." They remained there until the day of Pentecost, then they were baptized in the Holy Ghost, and immediately in the different tongues, or languages of the earth, they commenced proclaiming the way of life and salvation. This supernatural gift was necessary, not only for the confirmation of the gospel, but under the circumstances then surrounding the infant state of the church.

Through this baptism of the Holy Ghost, the apostles became more knowing, and had a greater understanding of the mysteries of the gospel, and were better qualified to preach it to people of all nations and languages.

In conclusion, we remark, that inasmuch as the baptism of the Holy Ghost had ceased, those who pray for it, pray as improperly, as if they were to ask God to give them power to work miracles, and grant them inspiration. They ask amiss, and therefore their prayers are never answered. The Spirit is not now shed forth, as on the disciples in the beginning. No one now, as persons were then, is put entirely under its influences—"filled with the Holy Ghost."

We think we have shown, beyond successful contradiction,

1. That the twelve disciples found by Paul at Ephesus, were not re-baptized, but that Paul there confirms John's baptism.

2. That the baptism of the Holy Ghost, enabled the apostles and others to speak with tongues, and to have a correct understanding of the Scriptures, and

3. That it ceased with the apostles *

"May the grace of our Lord Jesus Christ be with you."

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* See Dr. Gill's Exposition of Acts 19, 1—7. Also T. Meredith on Acts 19 4—5.

Churches.	Post Office.	Counties.	
Head of 1st Broad,	Head of 1st Broad,	Rutherford,	N. C.
Mt. Vernon,	Rutherfordton,	"	"
Cane Creek,	Patten Home,	"	"
Mt. Zion,	Polkville,	Cleaveland,	"
Mt. Lebanon.	Logan's Store,	Rutherford,	"
Zion Hill,	Camp Call,	Cleaveland,	"
Cool Spring,	Webb's Ford,	Rutherford,	"
Shiloah,	Rutherfordton,	"	
Green's Creek,	Sandy Plains,	Polk,	"
Green River,	Mill's Gap,	"	"
Cooper Gap,	Cooper's Gap,	"	"
Rock Spring,	Grassy Knob,	"	
Pleasant Hill,	Rutherfordton,	Rutherford,	"
Sulphur Spring,	Butler,	"	"
Mt. Pleasant,	Webb's Ford,	"	"
Harmony Grove,	Dysartsville,	McDowell,	"
Bethel,	Sugar Hill,	"	"
Round Hill,	Cuba,	Rutherford,	"
Moutain Creek,	Rutherfordton,	"	"
Bills' Creek,	Grassy Knob,	"	"
Montford's Cove,	Cedar Creek,	"	"
Silver Creek,	Mill's Gap,	Polk'	"
Columbus,	Columbus,	"	"
Dysartsville,	Dysartsville,	McDowell,	"
Sandy Spring,	Sandy Plains,	Polk,	"

Ministers' Names.	Post Office.	Counties.	
Elder J. C. Grayson,	Dysartsville,	McDowell,	N.C.
" Lewis McCurry,	Polkville,	Cleavland,	"
" Wm. Harrill,	Webb's Ford,	Rutherford,	"
" H. Culbreath,	Rutherfordton,	"	"
" Joab Wilkey,	"	"	"
" B. E. Rollins,	Head of 1st Broad,	"	"
" A. J. Cansler,	Columbus,	Polk,	"
" A. Padgett,	Sandy Plains,	"	"
" W. H. Logan,	Grassy Knob,	Rutherford,	"
" B. Page,	Sandy Plains,	Polk,	"
	Licentiates.		
Rev. J. H. Yarboro,	Taylorsville,	Alexander,	"
" A. O. Lynch,	Green Hill,	Rutherford,	"
" A. Roach,	Mill's Gap,	Polk,	"
" J. R. Harmon,	Rutherfordton,	Rutherford,	"
" J. R. Bowman,	"	"	"
" Wm. Haynes,	"	"	"
" J. H. Taylor,	Grassy Knob,	"	"
" M. D. Corn,	Mills' Gap,	Polk,	"

STATISTICAL TABLE.

Churches.	Clerks.	Supplies.	Sab. of Wor	DELEGATES' NAMES. Ministers' names in Small CAPS, Lincentiates in *italics*	Baptized....	Rec.by Let.	Dismissed..	Restored...	Excluded..	Dead.....	Colored....	Total.....	Contrbut'n.
Head 1st Broad,	W. Fortune,	B. E. Rollins,	2	B. E. ROLLINS, P.S.Fortune, J.G. Fortune, J.Melton,	2	1	2	0	4	3	8	118	$2 00
Mt. Vernon,	R. J. Williams,	R. Poston,	2	J. U. Whiteside, H. B. Wilson, R. J. Williams, -	11	0	10	0	2	1	10	82	1 00
Cane Creek,	S. McCurry,				C0	0	0	0	0	0	0	31	00
Mt. Zion,	J. Latimore,	J. C. Grayson,	4	J. G. Divinney, J. Bracket, - - - -	00	3	2	0	0	0	0	66	1 05
Mt. Lebanon,	A. P. Holyfield	B. E. Rollins.	3	W. A. Wilson, J. Freeman. William Toms, -	13	0	8	24	2	2	2	110	1 25
Zion Hill,	M. Gold,	A. A. McSwain	1	D. P. Gold, J. M. Chitwood, - - - -	3	3	1	0	0	0	0	40	95
Cool Spring,	M. J. Harrill,	W. Harrill,	4	[key, J. T. Covington	1	0	9	0	0	0	0	47	1 25
Shiloah,	B. E. Blanton,	R. Posten,	3	J. WILKEY, W.P. Abrams, W. Wil- [J.A.Greenwood,	2	11	5	1	2	2	0	96	1 55
Grassy Creek,	D. Feagans,	A. J. Cansler,	3	D.Fegans, J.Feagans, J.B.Prince, B.PAGE, T.Feagans,	39	8	2	1	2	2	31	206	2 50
Cooper's Gap,	J. Brown,	W. H. Logan,	3	L. Cowart, C.Brown, I Dimsdale, J Jackson, D Bradley	25	6	6	2	1	1	3	147	1 30
Green River,	W. Foster,	A. J. Cansler,	1	J. M. Hamilton, W. Splawn, W. Foster, J. C. Waldrop,	16	1	6	1	1	3	7	105	1 50
Rock Spring,	R. Whiteside,	W. H. Logan,	4	*A. O. Lynch*, J. Whiteside, R. Whiteside, - -	2	2	12	0	3	1	0	87	80
Pleasant Hill,	E. L. Taylor,	W. Harrill,	2	*E. L. Taylor*, James Moore, - - - -	15	10	0	0	3	0	5	33	89
Sulphur Spring.	L..McDaniel,	J. Wilkey,	1		00	0	0	0	0	0	0	28	00
Mt. Pleasant,	W S. Hill,	D. Pannel,	2	B. McMahan, - - - - - - - -	7	5	6	0	1	1	3	47	1 00
Harmony Grove,	B.P. Simmons	J. C. Grayson,	4	J. C. GRAYSON, - - - - - - -	0	0	2	0	0	1	2	14	50
Bethel,	P. Morgan,	"	2	J. H. Morris, J. M. Rabun, - - - -	17	2	1	1	0	1	0	80	2 10
Round Hill,	M. Koon,	B. E. Rollins,	1	D. Morgan, J. H. Adair, - - - - -	22	3	10	1	1	3	1	133	1 85
Mountain Creek,	J. T. Lewis,	W. Harrill,	3	*J. R. Bowman*, W. Haynes, - - - -	2	3	14	0	2	1	0	143	1 50
Bill's Creek,	R. O. Ledbet'r,	"	1	R. O. Ledbetter, T. Harris, T. H. W. Whiteside, J. L.	7	7	2	0	2	7	18	152	1 15
Montford's Cove,	J. W. Morgan,	T. B. Justice,	4	Thomas Hogan, - - - - [Whiteside,	1	3	5	2	0	0	4	49	1 25
Silver Creek,	T. Egerton,	J. W. Blythe,	2	G. B. Arledge, J. Jackson. I. Newman, Jas. Jackson,	21	4	2	2	2	0	8	104	1 20
Columbus,	W. B. Wilson,	A. J. Cansler,	2	A. J. CANSLER, A. Brice, T. G. Ridings, J. Green,	24	7	2	1	1	0	10	118	2 00
Dysartsville,	J. D. Taylor,	B. E. Rollins,	4	[W. Garrett,	25	3	8	2	1	0	1	68	1 20
Sandy Spring,	J.W.M. Turner	A. Padgett,	1	A. PADEET, W. D. Lancaster, C. Panther, - -	2	2	0	0	0	0	0	24	90
											123	2128	30 60

MINUTES

OF THE

TWENTY-SECOND ANNUAL SESSION

OF THE

GREEN RIVER

BAPTIST ASSOCIATION,

HELD WITH THE CHURCH

AT

COOPER'S GAP, POLK CO., N. C.,

OCTOBER 1—4, 1860.

RUTHERFORDTON, N. C.:

PRINTED AT THE "RUTHERFORD PRESS" OFFICE.

1861.

PROCEEDINGS.

FRIDAY, OCTOBER 1, 1860.

The Green River Association convened this day at Cooper's Gap Meeting House, Polk County, N. C.

The introductory sermon was preached by Elder A. J. Cansler from the Songs of Solomon : 6th chapter and 10th verse.

The delegates assembled in the house, and were called to order by the former Moderator.

Prayer by the Moderator.

The letters from all the churches (excepting one) were read, the names of the delegates enrolled, and the state of the churches minuted.

On motion, Camp Creek church, a newly constituted body was received.

Elected Elder J. C. Grayson, Moderator, and Elder A. J Cansler, Clerk.

Appointed Elders L. McCurry, B. E. Rollins and D. D. Latimore, with the Moderator and Clerk, a Committee of Arrangements.

Adjourned to Saturday morning 10 o'clock. Prayer by Elder W. Harrill.

SATURDAY, OCT. 2.

The Association met according to adjournment. Prayer by Elder M. C. Barnett.

The report of the Committee of Arrangements was read and adopted.

Read the Rules of Decorum.

Appointed J. W. Morgan, D. Feagans and D. D. Latimore, a Committee of Finance.

Called for Correspondence from Sister Associations, when the following were read :

Broad River—Elder M. C. Barnett, with a letter and minutes,

Salem—A. J. Gibbes, E. Allison.

Tyger River—T. E. Prince.

King's Mountain———————

Committee on correspondence: J. U. Whitesides, W. S. Hill and R. W. Morgan.

Appointed the following messengers to corresponding bodies.

Broad River—A. Padgett, W. D. Lancaster, J. C. Sharp.

King's Mountain—J. C. Grayson, L. McCurry, A. J. Cansler, J. R. Bowman, Wm. Harrill, A. Padgett, W. D. Lancaster, J. R. Harmon, R. Whitesides, R. O. Ledbetter.

Salem—W. H. Logan, J. R. Harmon, J. L. Whitesides, R. W. Morgan, J. C. Sharp.

Tyger River—J. R. Harmon, A. J. Cansler, J. C. Sharp and R. W. Morgan.

Agreed that the next Union Meeting be held at Cool Spring M. H., Rutherford County, N. C., to commence on Friday before the 4th Sabbath in July, 1861. The following ministers to attend: Elders J. C. Grayson, L. McCurry, B. E. Rollins, A. J. Cansler, A. Padgett.

Elected Elder M. C. Barnett to preach the Missionary Sermon on Sabbath, Elder L. McCurry to preach at 10 o'clock, and Elder J. C. Grayson at 2 o'clock.

On motion, a letter of dismission was granted to Zion Hill Church to join the Kings Mountain Association.

The next session of this body to convene at Bethel M. H., McDowell, on Friday before the 1st Sunday in October, 1861.

Elected Elder B. E. Rollins to preach the Introductory sermon.

Elected Elder A. O. Lynch to write the next Circular letter.

The report of the Committee to settle with the Treasurer of the book concern, was read and adopted.

The Committee of Finance reported $32.10 received.

On motion, adjourned to Monday morning, 9 o'clock. Prayer by Elder J. R. Harmon.

SABBATH.

The weather was very inclement. The brother appointed to preach at 10 o'clock did not attend, on account of ill health. Elder M. C. Barnett preached, after which a collection was taken up, which amounted to $20.50 cents. Elder J. C. Grayson preached at 2 o'clock; followed by Elder B. E. Rollins. It is fondly hoped that the good seed sown will produce a copious crop.

MONDAY, OCT. 3.

The Association met according to adjournment. Prayer by Elder A. Padgett.

On motion, the following Committee was appointed to visit Sulphur Spring Church, viz: J. C. Grayson, A. J. Cansler, B. E. Rollins, W. Harrill, A. Padgett, to meet on Friday before the 5th Sabbath in December next, to examine into the cause why said Church has not been represented.

Resolved, That we adopt the Biblical Recorder as the organ of this body, and advise our brethren to aid in its circulation.

Elected the following delegates to the Western Convention: J. C. Grayson, B. Rollins, L. McCurry and A. J. Cansler.

Read and adopted the report of the Committee on correspondence.

Resolved, That the Clerk have ten dollars for his services, and have as many minutes printed as he can for the money on hand.

Resolved, That the thanks of this body be tendered to the people of this community for the hospitality manifested during our session.

Read and adopted the minutes.

The Association then adjourned to meet at the time and place appointed.

J. C. GRAYSON, Moderator.

ALEX. J. CANSLER, Clerk.

A. O. LYNCH'S REPORT.

We, the undersigned, having been appointed a Committee to settle with J. M. Hamilton, Treasurer of the book concern, submit the following report:

Whole amount of books in Treasurer's hands	$102.96
Treasurer has receipts for	113.60
Due Treasurer	3.30
Due J. R. Bowman, Colporteur	4.16

The amount due the Treasurer and Colporteur, paid by sale of books. The balance of books divided in the Association among the Churches.

Respectfully submitted,

A. O. LYNCH, Chm'n.

The amount of books in hands of Mr. Harrill $13.85, which is to be divided. A. O. L.

STATISTICAL TABLE.

CHURCHES.	CLERKS.	SUPPLY.	L. D.	DELEGATES' NAMES.	Baptized.	Rec'd by L.	Dismiss'd	Restored.	Excluded	Dead.	Colored.	Total.	Contributions.
Head 1st Broad,	W. Fortune..	B. E. Rollins,....	2	B. E. Rollins, J. M. Miller, J. S. Grayson,.....	28		3	1	6	2		136	2 50
Mount Vernon,.	R. J. Williams,.	R. Poston,.....	2	J. U. Whitesides, A. E. Miller,.....		4	11	1	3		9	72	1 00
Cane Creek,.....	D. S. McCurry,.	Wm. Harrill,...	3	D. S. McCurry, A. K. Wallice,.....	12	8			2			47	1 25
Mount Zion,.....	J. Latimore.....	J. C. Grayson,..	4	L. McCurry, D. D. Latimore,.....	6	2	2		1			70	1 30
Mount Lebanon,	A. P. Holifield,..	B. E. Rollins,...	3	Wm. Toms, A. E. Wilson,.....	1	1	5	2	2		4	70	1 50
Zion's Hill.....	M. Gold,.....	R. Poston,.....	1	D. P. Gold, J. M. Chetwood,.....								34	50
Cool Spring,.....	M. J. Harrill,...	Wm. Harrill,....	4	Wm. Harrill, W. Goode, M. J. Harrill,.....		1	2		1	1	1	50	1 00
Shiloah,.	B. Blanton,.....	Wm. Harrill.....	3	J. T. Covington,.....		4	2		1			96	75
Green's Creek,...	D. Feagans,.....	A. J. Cansler,..	3	D. Feagans, A. McDowell, T. C. Page,.....	20	2	1		2	2	32	223	2 50
White Oak	J. C. Waldrop...	A. J. Cansler,...	4	Wm. Splawn, J. C. Waldrop,.....	31	3	9			1	2	128	1 70
Cooper's Gap,....	I. Brown,.....	W. H. Logan,..	3	L. Cowart, D. Bradley, J. Dimsdale,.....		4	8		10	1	2	126	1 80
Rock Spring,....	R. Whitesides,...	W. H. Logan,..	4	R. Whitesides, W. Whitesides, A. O. Lynch,...	3	1	4	1	2	1	14	84	90
Pleasant Hill....	N. E. Walker,...	Wm. Harrill,....	2	E. L. Taylor, O. P. Taylor,.....		6	2			1	4	34	1 05
Sulphur Spring,.												38	
Mount Pleasant,.	W. S. Hill,.....	D. Parnell,.....	2	W. S. Hill,.....	3	2	4	2			2	43	1 00
Harmony Grove,	B. P. Simmons,.	J. C. Grayson,...	1	J. C. Grayson, A. H. Simmons,.....	13	2	4				3	25	1 60
Bethel,.	J. H. Morris,...	J. C. Grayson,...	2	E. L. Morris	25	2		3	2			97	1 95
Round Hill,.....	M. Koon,.....	B. E. Rollins,...	1	H. P. Morgan, T. Hawkins, A. M. Ledbetter,..	36	10	12	5	1	3		126	1 80
Mountain Creek,	J. T. Lewis,....	J. C. Grayson,..	3	J R Harmon. J R Bowman, W Haynes, W Geer,	7	3	20	1	1	1		130	1 45
Bill's Creek,....	R. O. Ledbetter,	Wm. Harrill.....	1	W H Logan, R O Ledbetter, T H & J L Whitesides,		3	2		7	1	18	145	1 20
Montford's Cove,	J. W. Morgan,..	T. B. Justice,...	3	J W Morgan, P Wilkerson,.....	1	3	5		3	1	3	40	95
Silver Creek,....	T. Egerton,.....	J. Blythe,.....	2	J Jackson, D Jackson,.....[Morgan,		1	4			1	6	94	70
Columbus,.....	W. B. Wilson,..	A. J. Cansler,...	2	A. J. Cansler, T. J. Ridings, J. C. Sharp, R. W.	26	6	1		6		8	137	1 75
Dysartsville,....	J. D. Taylor,....	B. E. Rollins,...	4	J D Taylor, H Price,.....	3	1					1	66	1 05
Sandy Spring,...	C. Panther,.....	A. Padgett,.....	1	A Padgett, L R Lancaster, W D Lancaster,.....	1		1		1	1		22	1
Camp Creek,....	.....	B. E. Rollins,...	...	C Clements, Senior, C Clements, Junior.....								45	1

MINISTERS' NAMES AND POST OFFICES.

J. C. Grayson,	Dysartsville,	McDowell	County,	N.	C.
L. McCurry,	Marion,	"	"	"	"
Wm. Harrill,	Webb's Ford,	Rutherford	"	"	"
B. E. Rollins,	First Broad,	"	"	"	"
Joab Wilkey,	Rutherfordton,	"	"	"	"
H. Culbreath,	"	"	"	"	"
A. J. Cansler,	Columbus,	Polk	"	"	"
A. Padgett,	Sandy Plains,	"	"	"	"
J. R. Harmon,	Rutherfordton,	Rutherford	"	"	"
W. H. Logan,	Grassy Knob,	"	"	"	"
A. O. Lynch,	Green Hill,	"	"	"	"

LICENTIATES.

J. H. Yarbro',	Wake Forest,			N.	C.
J. R. Bowman,	Green Hill,	Rutherford	County,	"	"
W. Haynes,	"	"	"	"	"
E. L. Taylor,	Rutherfordton,	"	"	"	"
J. C. Sharp,	Columbus,	Polk	"	"	"
A. Roach,	Mills' Gap,	"	"	"	"
W. D. Lancaster,	Sandy Plains,	"	"	"	"
M. D. Corn,	"	"	"	"	"
Wm. Blanton,	Grassy Knob,	"	"	"	"

CHURCHES AND THEIR POST OFFICES.

Head 1st Broad,	First Broad,
Mt. Vernon,	Rutherfordton,
Cane Creek,	Patten Home,
Mt. Zion,	Polkville,
Mt. Lebanon,	Logan's Store,
Zion Hill,	Camp Call,
Cool Spring,	Rutherfordton,
Shiloah,	"
White Oak,	Columbus,
Green Creek,	Sandy Plains
Cooper's Gap,	Cooper's Gap,
Rock Spring,	Grassy Knob,
Pleasant Hill,	Rutherfordton,
Sulhpur Spring,	Butler,
Mt. Pleasant,	Rutherfordton,
Harmony Grove,	Dysartsville,
Bethel,	Sugar Hill,
Round Hill,	Cuba,
Mountain Creek,	Green Hill,
Bill's Creek,	Grassy Knob,
Montford's Cove,	Cedar Creek,
Silver Creek,	Mills' Gap,
Columbus,	Columbus,
Dysartsville,	Dysartsville,
Sandy Spring,	Sandy Plains,
Camp Creek,	Patten Home.

CLERK'S NOTE.

No one regrets more than I do, the delay in the publication of these Minutes. Soon after the adjournment of the Association, the Minutes were carefully prepared and started by mail to the Printer in Greenville, S. C., by some means they never have been heard from. I have been compelled to prepare and have published the foregoing. It is imperfect, the Circular letter was sent, and I have no copy to prepare and print with these minutes.

The misplacing of the minutes, is unavoidable. I have prepared this minute under many disadvantages, and hope all mistakes will be thus accounted for.

Yours in Christ,

CLERK.

MINUTES

OF THE

23d Anniversary

OF THE

Green River

BAPTIST ASSOCIATION,

CONVENED AT

BETHEL M. H.,

McDowell County, N. C.,

FRIDAY, OCTOBER 4th to 7th,

1861.

"HENDERSON TIMES," PRINT,

HENDERSONVILLE, N. C.

1861.

Proceedings.

FRIDAY, October 4th, 1861.

The Green River Baptist Association, convened this day, at Bethel M. H., McDowell county, N. C.

The Introductory Sermon was preached by Elder B. E. Rollins, from 8th Chapter of Mark, 36th and 37th verses.

After a short intermission, the delegates assembled in the house, and were called to order by the former Moderator. Prayer by the Moderator.

Letters from all the Churches (excepting one) were read, the names of the delegates enrolled, and the State of the Churches minuted.

On motion, Zion Hill, a newly constituted Church, was received.

Re-elected Elder J. C. Grayson, Moderator, and A. J. Cansler, Clerk.

The following Committee of Arrangements was appointed: L. McCurry, B. E. Rollins, A. O. Lyneh, with the Moderator and Clerk.

Received the following correspondents:

From the Broad River Association:—Elder D. Wray.

From the Salem.—Elders E. Morgan, G. R. Morgan, N. Souther and J. W. Ledbetter.

From the King's Mountain:—Elder G. W. Rollins.

From the Tyger River.—None.

Adjourned to Saturday morning 10 o'clock. Prayer by Eld. G. W. Rollins.

SATURDAY MORNING, OCTOBER 5th.

The Association met according to adjournment. Prayer by Elder E. Morgan.

The report of the Committee of Arrangemenst read and adopted.

Read the Rules of Decorum.

The following committee of Finance was appointed: J. W. Morgan, J. U. Whiteside, and J. C. Waldrop.

Committee on Correspondents are, Wm. H. Logan, J. F. Pendergrass and A. M. Ledbetter.

The following Corresponding Messengers were appointed.

To the Broad River.—L. McCurry, A. J. Cansler, and D. D. Latimore.

To the Salem.—J. C. Grayson, J. W. Morgan, R. Whiteside, J. F. Pendergrass and John Hemphill.

To the Tyger River.—W. Wilkey, E. L. Taylor, W. H. Logan.

To the Catawba.—L. McCurry.

To the King's Mountain—B. E. Rollins, J. Wilkey, L. McCurry, A. J. Cansler, D. D. Latimore and Wm. Harrill.

The request from the Church at Columbus, was laid on the table, on motion of one of the delegates from that Church.

Jesse Pergerson, an excluded member from Mt. Vernon Church holds a letter of dismission from said Church: We advise the brethren of other Churches not to receive his letter.

The next session of this body will commence at Cool Spring Meeting House, Rutherford county, N. C., on Friday before the 1st Sabbath in October, 1862.

Elected Elder L. McCurry to preach the Introductory Sermon, Elder A. J. Cansler, alternate.

The request from the Roan Mountain Association, desiring to open correspondence with us, was laid on the table, and that a letter be written to them, informing them of the cause.

Invited transient Ministers to seats with us, when Rev. E. K. Blanton and B. Taylor accepted the invitation.

The following committee on preaching was appointed, viz: John Morris, James Raburn, E. Toms, D. D. Latimore and R. Whiteside.

The next Union Meeting will be held at Green's Creek M. H., Polk county, N. C., on Friday before the 3rd Sabbath in August, 1862. The following Ministers to attend, viz: J. C. Grayson, B. E. Rollins, L. McCurry, A. Padgett, W. Harrill, J. F. Pendergrass and A. J. Cansler.

The Circular Letter prepared by A. O. Lynch, on the subject of Temperance, was read and adopted.

Elected Elder J. C. Grayson, to write the next Circular Letter.

Elected Elder A. J. Cansler, to preach the Missionary Sermon next year.

The Committee of Finance made their report, which was read and adopted.

Adjourned to 9 o'clock Monday morning. Prayer by Elder A. O. Lynch.

SABAATH, October 6th, 1861.

The Stand was occupied at 10 o'clock, by Elder A. J. Cansler, followed by Elder L. McCurry, (Missionary Sermon.) The collection amounted to $20 10 cents.

At 1 o'clock, by Elder G. W. Rollins, followed by Elder B. E. Rollins, who closed the exercises of the day. It is fondly hoped, from the solemnity exhibited, that good will result from the exercises of the day.

MONDAY MORNING, October 7th.

The Association met according to adjournment. Prayer by Elder A. J. Cansler.

The following resolutions were offered and unanimously adopted:

Resolved, That we request each Church in our Union, to hold a weekly prayer meeting in behalf of the Southern Confederacy, the soldiers that are or may be in service in the Confederacy, and for the prosperity of the cause of Christ among us. The meeting to be held on Sabbath at 11 o'clock.

Resolved, That the Sabbath collection be paid into the hands of the Missionary in the McDowell field.

WHEREAS, There has been a rent in the King's Mountain Association on the subject of temperance, and that some of the renting Churches adjoin this body.

Be it Resolved, That we advise our Churches not to have any fellowship with them, for we look upon them as being in *gross disorder*.

WHEREAS, The distracted condition of our country has stopped many of our religious newspapers, and will stop more, if not better sustained; and

WHEREAS, The "*Biblical Recorder*," of our own State, is a paper of long standing, and edited by our brother Hufham, in an able and bastistic manner.

Resolved, That we recommend its patronage to our brethren, hoping that they will strive to extend its circulation.

Resolved, That the Clerk have $10 for his services, and that he have as many Minutes printed as he can for the remainder of the money.

The following delegates were elected to the Western Convention: J. C. Grayson, L. McCurry, B. E. Rollins and A. J. Cansler.

Resolved, That the thanks of this body be tendered to this neighborhood for the hospitality extended to us during the session of this body.

The Association adjourned to the time and place before mentioned.

Prayer by Elder L. McCurry.

J. C. GRAYSON, MOD.

A. J. CANSLER, *Clerk*.

Minister's Names and Post Offices.

J. C. Grayson,	Dysartsville,	DcDowell	County,	N. C.
L. McCurry,	Marion,	"	"	"
Wm. Harrill,	Webb's Ford,	Rutherford	"	"
B. E. Rollins,	First Broad,	"	"	"
Joab Wilkey,	Rutherfordton,	"	"	"
H. Culbreth,	"	"	"	"
A. J. Cansler,	Columbus,	Polk	"	"
A. Padgett,	Sandy Plains,	"	"	"
J. R. Harmon,	Rutherfordton	Rutherford	"	"
W. H. Logan,	Grassy Knob,	"	"	"
A. O. Lynch,	Green Hill,	"	"	"
B. Page,	Sandy Plains,	Polk	"	"
J. F. Pendergrass,	Marion,	McDowell	"	"

LICENTIATES.

J. H. Yarbaro,	Wake Forest, N. C.	J. R. Bowman,	Green Hill,	N. C.
Wm. Haynes,	Green Hill, "	E. L. Taylor,	Rutherfordton,	"
A. Roach,	Columbus, "	M. D. Corn,	Columbus,	"
W. D. Lancaster,	Hicksville, "	Wm. Blanton,	Grassy Knob,	"
W. J. Wilkey,	Rutherfordton, "	B. F. Taylor,	Dysartsville,	"
A. M. McMahan,	Butler, "			

Circular Letter.

The Green River Association to the Churches in Union—Greeting:

Dear Brethren in Christ:—Desiring your prosperity and welfare to be continued and perpetuated, we address you an epistle of love on the subject of *Temperance*, which we hope you will receive as far as truth and duty demands at your hands, and search the Scriptures daily, to know and understand the mind of the Holy Spirit in this as well as other doctrines of divine truth. But before we proceed to the investigation of the subject, we will simply define, in our judgment, the meaning and idea of the word *Temperance*, as being a moderate use of all things good and needful, God having made for the benefit of man for food and nutriment, to promote his happiness, perpetuate society, and glorify his Maker in doing good. Then the inference is, it has its opposite, which we must also define as being a tee-total abstinence from all things injurious, hurtful or pernicious, either to ourself, our neighbor, or dishonoring to God our Creator; as the lusts of the flesh, the lust of the eye, and the pride of life, bad pursuits, and false enjoyments, contrary to the will and word of God; habits and customs of the world, which lieth in wickedness. Right has its opposite, and error has its opposite, or in other words, the spirit of truth and the spirit of falsehood: the works of God, and the works of the devil; a broad way and a narrow way; self-denial, or self justification; to be led by the Spirit, or be taken captive by the devil at his own will. Now, which of these things will you choose, the works of light or the works of darkness? He that loveth truth, cometh to the light; then have no fellowship with the unfruitful works of darkness, but rather reprove them. Every disobedience and transgression of the word of God is an intemperate act, as is adultery, fornication, taking the name of God in vain, breaking the Sabbath, disobedience to parents, murder, stealing, swearing falsely, lying, covetousness, pride, backbiting, drunkenness, and many such like things. We are not to touch, taste nor handle, but avoid them, pass them by and stand aloof. Then the idea advanced by some, that it takes the using of a thing to constitute temperance, is null and void, and of no effect. We must abstain not only from evil, but its very appearance.—Thess. v: 22. Felix and his wife Drusilla, according to Josephus, were both living in a state of adultory, but some think that her husband, the king of Edessa, had been dead about three years before this time; but this does not change the feature of the case under consideration concerning their guilt. Then how applicable the reasoning of the apostle Paul to them in their condition in life, and in reference to judgment to come, which made Felix tremble. Now, temperance in this case, must have reference to criminal marriages, and especially to Felix's unchaste propensities, and unlawful living. And if we are right in the premises, and certainly we are, temperance does not mean what some have vainly supposed; for then we must eat of everything, and drink some of everything, and do a little of everything, in order to be temperate. But some will be ready, perhaps, to ask a question here, and say, What does it mean when Paul said they were, or are temperate in all things?—1 Cor. ix: 25. It simply means lawful striving. "And if a man also strive for masteries, yet is he not crowned, except he strive lawfully." 2 Tim. ii: 25. According to the law of game-racing, for the law prescribed rules, diet, and regulations for all who put themselves under its demand for victory and success; and if not strictly conformed to, though a man might run, and beat everybody that were running, yet he could not get the crown for the lack of lawful striving; then they in the present tense, are temperate in all things; they then

eat as the law prescribed, and drank only as the law prescribed, and practiced only as the law prescribed, and abstained from everything else; so they used what was allowed them of the various diets and drinks. In all they were temperate, for their advantage, and in honor to the laws of those games. And how much more should we be for our advantages, peace, prosperity and longevity to the honor of God and his word. They did it for a corruptible crown, but we are incorruptible. How foolish it would be to live a life of self-gratification and indulgence in any species of vice, which only lasts for a season, then vanishes forever.

There are many unprofitable habits men and women get into, which seems to be a pleasure to them, such as chewing and smoking tobacco. We know it is a filthy practice at least, and also an idle practice, or a waste of time, more or less, and very often dangerous, and sometimes attended with much loss and damage; and with all the rest, it is an expensive practice, and at most, the appetite is an artificial one, and nature is forced to yield to custom, or habit. We suppose it is a stimulant, and not a nutritive, and in all probability a man would live longer without, than with it. But of course we admit that it is and must be a pleasure to those who accustom themselves to its use. But this is no excuse. We might get into a thousand things which nature has no taste for, till forced on her by artificial indulgence. The child is not born with any such appetites, but when they grow up, each one forms one for himself, and it is to be hoped that the rising generation will avoid this expensive, stimulating, unlawful practice, and lay a better example for the rest to follow. Let this be remembered, that artificial appetites generally increase, while natural ones do not.—Habits formed, are hard to quit, and the most of men would be glad if they were out of them; so if we could, we would help them, &c.

Temperance is a fruit of the Spirit of Christ in a believer's heart, (Gal. v: 23,) which will manifest itself by a just control of all our passions and appetites; for they that are Christ's, have crucified the flesh with its affections and lusts. The Christian must have knowledge; then add to knowledge temperance, self control by the aid and influence of the Holy Spirit, mortifying the deeds of the body, being led on into all right doing as God requires at our hands, eating for strength, and drinking for strength, doing all to the glory of God. This, your moderation will show the Lord in your works and acts. But some will say, do you mean the drinking of alcohol to the glory of God? *Answer:* We cannot glorify God in doing what he forbids us to do; but by doing it would be a disowning him, and a shame on ourselves, in going beyond our bounds; and it would amount to an intemperate act. God told Adam and Eve not to touch or eat of the tree of knowledge of good and evil. Now look at the effects of their act on our world. And does not God speak in tones of thunder in our ears, saying, look not upon the wine when it is red? Prov. xxiii: 31. And let God be true and every man a liar. Rom. iii: 4. Can he reverse it, or will he do it? Has he not spoken, and will he not make it good? Heaven and earth shall pass away, but my words shall not pass away. How then can it be the same kind of wine as that where he says, Go thy way, eat thy bread with joy, and drink thy wine with a merry heart. Eccl. ix: 7. It would be hard for an idiot to charge God with such folly and contradiction; how much more then intelligible beings? And God says, come eat of my bread and drink of the wine I have mingled. Prov. ix: 5. Then how could a child think it to be the same kind of wine with that where he says, Wo to him that giveth his neighbor drink. Habkkuk. ii: 15. This is not God's manner of doing: they are as foreign from being the same kinds of wine, as daylight is from darkness, or the juice of the apple from brandy. Good wine is a symbol of mercy, and favor, while bad wine is a symbol of corruption and misery, for all nations have drank of the wine of the wrath of her fornication, Rev. xviii: 3, which is corrupting doctrines and seducing spirits of devils; and bad wine produces similar effects. It corrupts men's morals; it corrupts society, and

carries away the heart; Hosea iv: 11.; but good wine maketh glad the heart of man, Psalm 104: 25, and is drank with milk abundantly, Song v: 1, and shows the freeness of the gospel. Come buy wine and milk without money or price, Isaiah lv: 1. Then the Savior made good wine out of water, nutritious, wholesome and healthy, void of intoxication, a symbol of the richness of his mercy, and thus manifested forth his glory. John ii. And thou didst drink the pure blood of the grape. Deut. xxxii, 14. Christ is compared to the best wine, that goes down sweetly, Cant. vii: 9; but bad wine is a mocker, and strong drink is raging, and whosoever is deceived thereby is not wise. Prov. xx: 1. Such wine is the poison of dragons, and cruel venom of asps, Deut. xxxii: 33. And they drink the wine of the condemned, Amos ii: 8, and lying prophets prophesy of it, Micah ii: 11, that it is right to drink it; then they bring it and fill themselves with it, and boasteth of to-morrow: Isaiah lvi: 12. But it is an erring wine, and puts them out of the way, the priest as well as the prophet. Isaiah xxviii: 7. They are described as mingling strong drink, and the wo is upon them; Isaiah v: 22, and ere they are aware of it, will bite them like a serpent, and sting them like an adder. Prov. xxiii: 32. Then be not among wine bibbers: 20th verse. To the law and to the testimony.

Here then, is sufficient proof, and the Scriptures cannot be broken. Christ was the song of the drunkards, because he drank nutritious wine; but stupefying wines he would not receive at the hand of his enemies. Psalms 69: 21—Matt. xxvii: 34. Wine mixed with water would become sour, then it was no more than the dross of silver. Isaiah i: 22. And in the drinking of sour wine or vinegar, whoredom follows it as a natural consequence: Hosea iv: 18, and God would not suffer the Jews to eat any leaven in all their habitations at the Passover. Jer. xii: 20. Then intoxicating wine is wholly out of the question under any consideration. The feast of the Passover lasted seven days; and how could they drink intoxicating wines, as symbols of mercy and to know God, when no drunkard is to enter heaven? Could our assemblies drink alcohol for one day and not be drunk, not answering the question making the Jews six times better than we are, for they would have seven chances to our one. And under the Mosaic law, drunkards were to be put to death by stoning. Deut. xxi: 18—21. Now, did God ever lay such temptations for frail erring man? Judge ye, when God cannot be tempted with evil, neither tempteth he any man. But to be found eating and drinking with the drunken, is nothing but death at the coming of Christ. Matt. xxiv: 49, 50.

Now, if there was a wine so bad as we have shown a symbol of corruption and misery, what must alcohol be in our day? And if wine slew its thousands, alcohol has slain its tens of thousands; and if a foreign foe were to come and slay only one tenth part as many, would not our country be in consternation and alarm, and every child to arms in self defense, as in the present crisis of our national affairs? And did God ever make such an enemy to man, as is alcohol? Every discerning spirit must respond no, no.—He has been brought into being nine hundred years since the Christian era, and does he occupy the ground of a friend to bless our world and make men happier, wiser and better, to give them wealth and plenty, or does he not fully occupy the grounds of a formidable foe, to blast, to waste, to take peace from individuals, from families, from neighborhoods, and from countries? Has he not robbed men of health, of wealth, of friends, of comfort, and length of life: brought their bodies to a drunkard's grave, and their souls to a drunkard's hell? And yet men will love him, handle him, and drink him, and be under his influence, and his way is the way to hell going down to the chambers of death. Is he not of the devil, a waster and consumer of all good, so far as in his power lies? Did you ever know a soul converted under his influence? Did he ever bless the churches of Jesus Christ? But on the contrary, has he not proved disastrous and destructive to them? Then be astonished, O heavens, and wonder O earth, for I have nourished

and brought up children, and they have rebelled against me; that which is highly esteemed amongst men is an abomination in the sight of God; and those who make and sell alcohol for gain, in the language of John Wesley, are poisoners general; they murder his Majesty's subjects by the wholesale; neither does their eye spare nor pity; they drive them to hell like sheep, and the curse of God is on them; a fire that burns to the nethermost hell, and what is their gain but the blood of these men, &c.

It is said that the number of distilleries in America amount to one hundred thousand, and that sixty millions of gallons are annually distilled, and thirty millions of dollars are annually spent for drink, and an army of four hundred and eighty thousand drunkards continually kept up. And out of that number, thirty thousand die annually, and that seventy-five thousand persons are imprisoned every year on an average, for crime perpetrated under the influence of alcohol. And fifty thousand are put in prison for debts, contracted for alcohol. Then is it any wonder that the devil is said to be going about like a roaring lion, seeking whom he may devour?—And what is better than alcohol in all this vast region, with which to make men miserable in life and eternity? And you may watch him if he don't make a great fuss even in churches, before he will have it taken from him, or give it up, as he cannot succeed well without it. He has got it on foot, and he will fight for it as long as he has a friend to help him. But we hope no church will favor him in the least degree, as they now have too much light to be longer deceived by this subtle foe, the enemy of God and man. And every vender ought to have it written over the door of his dram-shop: "THE WAY TO HELL, GOING DOWN TO THE CHAMBERS OF DEATH," that the nations may no longer be deceived, thinking that alcohol will do them good.

Now, we say in conclusion, we are all accountable to God for our acts, examples and influences we wield in this life, and if we make drunkards, we must share the drunkard's fate. If we bid them God speed, we are partaking of their evil deeds. And we think it morally wrong to distil or traffick, or use ardent spirits for the sake of pleasure in drinking it as a beverage. It would be contrary to Christ's example and plain declaration of the word of God. It would not be doing good to ourselves nor to the honor of God; and if we are instrumental in the hands of the devil in doing evil, we certainly must be punished; and if we are instrumental in the hands of God in doing good, it will be well done good and faithful servant.

Now may the God of all grace and truth, influence the Churches to live soberly and righteously, working in them both to will and to do his good pleasure, living and walking in all his commandments and ordinances blameless, without spot or blemish, kept by the power of God, that they may have a right to the tree of life, and finally through Jesus Christ, be permitted to enter in through the gates into the heavenly city.

So may the grace of God ever be with you, world without end. Farewell.

STATISTICAL TABLE.

CHURCHES.	CH. CLERKS.	SUPPLIES.	POST OFFICES.	Lord's D.	DELEGATE'S NAMES.	Baptiz'd.	R. by L.	Dis'by let.	Restor'd.	Exclud'd.	Dead.....	Colored..	Total.....	Contributions.
H'd 1st Broad,	W. Fortune,	B. E. Rollins,	First Broad,	2	B. E. ROLLINS, - - - -	0	0	3	0	4	1	00	126	1 55
Mt. Vernon,	R. J. Williams	J. C. Grayson,	Rutherford'tn	0	J. U. Whiteside, H. B. Wilson, - -	4	0	2	0	1	0	10	74	1 00
Cane Creek,	D. T. McCurry	W. Harrill,	Patten Home,	3	A. R. Wallice, - - - -	2	2	0	1	1	0	0	50	1 00
Mt. Zion,	D.D.Latimore	J. C. Grayson,	Poolkville,	4	L. McCURRY, D. D. Latimore, J. G. Divinney,	3	0	2	0	0	2	4	59	95
Mt. Lebanon,	R. K. Wilson,	B. E. Rollins,	Logan's Store	3	Wm. TOMS, A. E. Wilson, - - -	1	1	0	0	0	1	2	70	1 00
Shiloah,	B. Blanton,	T. B. Justice,	Rutherford'tn	1	J. WILKEY, *W. J. Wilkey*, E. Toms, C. J. Sparks,	0	7	0	1	1	1	2	101	55
Cool Springs,	M. J. Harrill,	W. Harrill,	"	4	John Bostic, - [C. Page, J. H. Feagans,	3	1	0	1	1	2	2	52	1 10
Green's Creek	D. Feagans,	A. J. Cansler,	Sandy Plains,	3	A. J. CANSLER, G. A. Grenaway, J. Walker, T.	0	6	2	0	1	1	33	225	2 50
White Oak,	J. C. Waldrop,	A. J. Cansler,	Columbus,	2	*H. D. Corn*, J. C. Waldrop, F. A. Lynch, -	20	6	4	1	3	1	7	144	1 55
Cooper Gap,	J. Brown,	W. H. Logan,	Cooper Gap,	3	Jacob Jackson, W. E. Jackson, J. Dimsdale,	1	1	3	1	1	0	2	125	95
Rock Spring,	R. Whiteside,	A. J. Cansler,	Grassy Knob,	4	A. O. LYNCH, R. Whiteside, J. Whiteside, -	0	2	3	1	0	1	0	75	1 15
Pleasant Hill,	N. E. Walker,	W. Harrill,	Rutherford'tn	1	*E. L. Taylor*, James Foster, - -	0	3	0	0	1	0	5	38	50
Sulp. Springs				0	- - - - - - -	0	0	0	0	0	0	0	38	00
Mt. Pleasant,	W. S. Hill,	W. Harrill,	Butler,	2	Samuel Bostic, - - - -	11	3	1	0	0	0	1	55	1 00
Harm. Grove,	B.P. Simmons	J. C. Grayson,	Dysartsville,	1	J. C. GRAYSON, B. P. Simmons, J. M. Simmons,	1	0	1	0	0	0	3	25	1 00
Dethel,	J. H. Morris,	J. C. Grayson,	Sugar Hill,	2	J. M. Rabun, J. H. Morris, - - -	0	6	12	1	1	1	1	92	75
Round Hill,	M. Koon,	B. E. Rollins,	Cuba,	1	D. Morgan, A. M. Ledbetter, M. Koon, -	0	4	0	0	1	1	0	128	1 00
Mount. Creek,	J. T. Lewis,	J. C. Grayson,	Green Hill,	3	M. Harriss, - - - - -	0	6	9	0	5	0	0	120	55
Bill's Creek,	R. O. Ledbet'r	W. H. Logan,	Grassy Knob,	1	W. H. LOGAN, R. O. & B. Ledbetter, W. Flinn,	48	4	2	7	6	2	23	191	1 30
Mont'ds. Cove	J. W. Morgan,	T. B. Justice,	Cedar Creek,	3	J. W. Morgan, J. Hemphill, [T. Harriss,	19	7	2	2	2	0	5	68	1 45
Silver Creek,	T. Egerton,	A. Padget,	Columbus,	1	James Jackson, Jerry Jackson, - -	0	0	4	0	1	0	6	76	1 20
Columbus.	W. B. Wilson,	——	"	2	J. A. Thorn, J. C. Ridings, T. G. Ridings, -	0	2	17	1	3	0	9	111	1 00
Dysartsville,	J. D. Taylor,	B. E. Rollins,	Dysartsville,	4	J. W. Price, P. P. Price, - - -	6	11	4	0	0	0	2	75	1 55
Sandy Spring,	C. Painter,	A. Padget,	Sandy Spring	4	A. PADGETT, C. Painter, - - -	6	3	4	0	1	1	0	26	35
Camp Creek,	J. Clemmons,	B. E. Rollins.	Patten Home.	0	John Alley, J. Clemmons, - - -	0	3	0	0	0	0	0	46	1 25
Zion Hill.				0	J. F. PENDERGRASS, I. A. Reel, H. Keter. -	0	0	0	0	0	0	0	11	80
						125	68	74	17	34	15	116	2202	2705

MINUTES

OF THE

24th Anniversary

OF THE

GREEN RIVER BAPTIST ASSOCIATION,

Convened at Cool Spring Meeting House, Rutherford County, N. C.,

FRIDAY, OCTOBER 3d TO 6th, 1862.

PROCEEDINGS.

The Green River Baptist Association convened this day at Cool Spring Meeting House, Rutherford county, N. C.

The Introductory sermon was preached by Elder A. J. Cansler, alternate of Elder L. McCurry, from the 92d Psalm, 12th verse.

After a short recess, the delegates assembled in the House, and after prayer by Elder L. M. Berry, J. C. Grayson, the former Moderator, proceeded to arrange the body.

1st. Read letters from all the churches, (excepting two) and minuted their standing.

Re-elected J. C. Grayson, Moderator, and elected W. H. Logan, Clerk.

On motion, Marion, a newly constituted Church, was received.

On motion, corresponding messengers were called for.

From Salem—Elder J. A. Stradley.

From King's Mountain—J. R. Logan, G. M. Webb, G. W. Rollins, A. A. McSwain, L. M. Berry, R. Poston.

From Tiger River—Elder J. C. Green and Wm. Moony.

From Broad River—D. Wray.

From Catawba—None.

On motion, transient ministers were invited to seats: Elder T. B. Justice accepted.

The Moderator appointed J. W. Morgan and R. Whitesides, in connection with the pastor and deacons of the church, a committee to arrange preaching during the meeting, Sunday excepted.

On motion, Elders L. McCurry, E. A. Poe, A. J. Cansler, with the Moderator and Clerk, were appointed the committee of arrangement.

The following committee of Finance was appointed by the Moderator, R. O. Ledbetter, Wm. Wilkey and H. Keeter.

Committee on correspondence, A. J. Cansler, Wm Harrel.

Committee on Temperance, Elders L. McCurry, A. J. Cansler and R. O. Ledbetter.

Then adjourned till 9 o'clock, Saturday morning. Prayer by Elder E. A. Poe.

Saturday, Oct. 4, 1862.

The Association met according so adjournment, and after prayer-meeting proceeded to business.

The Clerk called the roll.

The report of the committee of arrangements read and adopted.

On motion, we appoint one minister and two lay members, as correspondents to sister Associations, and request them to report at our next annual meeting, whether or not they attended.

To Tiger River—Elder A. J. Cansler, and brethren T. C. Page and Martin Harris.

King's Mountain—Elder L. McCurry, and brethren P. P. Price and Barzilla Ledbetter, Elders J. C. Grayson, W. Haynes, and bro. D. S. McCurry.

Catawba—Elder J. C. Grayson, and brethren D. S. McCurry, R. Whiteside, and Elders A. J. Cansler, L. McCurry and E. A. Poe.

Salem—Elder Wm. Harrel, and brethren R. O. Ledbetter, J. U. Whiteside, Elders Wm. Wilkey, W. Haynes and brother J. W. Morgan.

Broad River—Elder A. Padgett, and brethren L. R. Lancaster, Wm. Splawn, Elders Wm. Wilkey and L. McCurry.

The next session of this body will commence at White Oak Meeting House, Polk county, N. C., on Friday before the 1st Sabbath in October, 1863, four miles north of Columbus.

Elected A. J. Cansler to write the next Circular Letter, his subject to be on the *Duty of Pastors to Churches and Churches to Pastors.*

Elected Elder L. McCurry to preach the Missionary sermon in 1863.

Elected Elder J. C. Grayson to preach the next Introductory sersom; Elder L. McCurry his alternate.

Elected Elders J. A. Stradley and L. M. Berry to preach on Sabbath in connection with A. J. Cansler, who was previously appointed.

Elder J. C. Grayson says to the Association that he did not prepare the Circular Letter, in consequence of sickness in his family.

On motion, the "Association Covenant, Rules of Order, as amended, and the Benefits arising from an Association and Communion of Churches," be published.

Read and adopted the report on Temperance. Committee discharged.

Your committee report that they have examined the Churches, (all that are represented) and found no distiller or retailer in any of them; but we find that in some of the Churches, some brandy has been made for medical purposes; which we think is wrong. We recommend the adoption of a resolution to exclude that practice.

L. McCURRY, Chm'n.

On motion, *Resolved*, That we will not fellowship any Church that retains any member that makes, buys, sells or uses any spirituous liquors as a beverage, directly or indirectly.

The report of committee on Finance read and adopted; report $35 85.

Query from Mount Vernon Church:

Is it consistent for the Green River Association to hold the Churches that are allowed a seat in her body, strictly bound to a temperance resolution, while she will allow corresponding messengers from her sister Associations, who are allowed to make, vend, and use as a beverage, intoxicating liquors, and even drink to be drunken, to have a seat in her body?

WHEREAS: We have passed a resolution not allowing any of our churches to retain a member that makes, buys, sells, or uses as a beverage, any spirituous liquors, directly or indirectly. We answer No. If there should be any Church or Association that retains any members that are living in violation of said resolution, we will be compelled to withdraw from them.

On motion, agreed that the Sabbath collection be applied to Army Missions.

E. A. Poe paid two dollars for Colportage.

Resolved, That a committee of five be appointed to go to Head First Broad and Columbus churches, to inquire into their standing, and if there should be a division at either place, we give to said committee the power to examine and declare for us who are right.

COMMITTEES.—*To Head First Broad.*—Elders L. McCurry, J. C. Grayson, A. J. Cansler, and brethren J. W. Price, D. S. McCurry, to meet Thursday before the 2d Lord's day in Nov., 1862.

To Columbus.—Elders L. McCurry, J. C. Grayson, W. H. Logan, A. O. Lynch, and brother J. U. Whiteside, to meet on Friday before the 5th Sabbath in November, 1862.

Resolved, That a committee of three be appointed to go to Sulphur Springs church, and aid in forming a Presbytery to dissolve said church, if they desire. The following are the committee:—Elders Wm. Harrel, H. Culbreth and Wm. Wilkey, to meet Saturday before the 5th Sabbath in November, 1862.

Corresponding letters were read and approved.

Then adjourned till 9 o'clock Monday morning. Prayer by Elder D. Wray.

SABBATH, OCT. 5, 1862.

The Stand was occupied at 10 o'clock, by Eld. J. A. Stradley. Text, Matt. xi: 29; followed by A. J. Cansler, from Matt. vi: 10, a Missionary sermon, after which a collection was taken up for the support of Army Missions, amounting to $105 00. L. M. Berry preached in the afternoon to a large and well ordered assembly. We hope, from the appearance of the congregation, the seed sown will bring forth muchf ruit.

MONDAY, OCT. 6, 1862.

Met according to adjournment. Prayer by the Moderator.

The Clerk called the roll.

On motion, the next Union meeting will be held with the Montford's Cove Church, to commence on Friday before the 3d Lord's day in August, 1863; Elders Wm. Harrel, Wm. Wilkey, W. Haynes and J. C. Grayson to attend it.

On motion, the following preamble and resolutions were unanimously adopted:

WHEREAS, We are still engaged in an unholy and unrighteous war waged against us by Abraham Lincoln and his associates. We feel grateful to the Almighty for the protecting arm that He has displayed in our behalf in aiding our victorious armies in driving the enemy from point to point. We have the fullest confidence in our cause, and we feel it to be our duty to humble ourselves more lowly than ever before, to ask him to give our armies victories, so that our independence may be recognized, and peace may be restored.

Resolved, That we make a request of all our church members of the different churches in this body, to meet twice a day before the Almighty, to ask for His protection and guidance in times of trouble.

Resolved, That we extend the hand of condolence to our brethren and friends who have lost their friends in the army of our country.

Resolved, That we set apart Christmas day as a day of fasting and prayer.

Resolved, That we recommend the Biblical Recorder to our churches, and request all the delegates in this body to extend its circulation.

On motion, proceeded to appoint the following delegates to the Western Baptist Convention: J. C. Grayson, L. McCurry, William Harrel, W. H. Logan, A. Padget, A. J. Cansler, W. J. Wilkey, A. M. McMahan, W. Haynes, J. W. Morgan, R. Whiteside, R. O. Ledbetter, D. S. McCurry, J. U. Whiteside, Joab Wilkey, James Miller, W. H. Rooker, E. L. Morris, M. J. Harrel, T. C. Page and B. E. Rollins.

On motion, Agreed that the Clerk have ten dollars for his services, and have as many copies published as the remainder of the moneye will pay for, and distribute them, or place them in E. Toms' office at Rutherfordton.

Resolved, That the thanks of this body are due, and are hereby tendered to the Cool Spring Church and vicinity, for the kind and very hospitable manner we have been entertained during our stay with them.

On motion, then adjourned to the time and place before named. Prayer by L. McCurry.

J. C. GRAYSON, Mod.

W. H. LOGAN, *Clerk*.

Minister's Names and Post Offices.

J. C. Grayson,	Dysartsville,	McDowell county,	N. C.
L. McCurry,	Polkville,	Cleaveland "	"
Wm. Harrel,	Webbs's Ford,	Rutherford "	"
B. E. Rollins,	First Broad,	" "	"
Jeab Wilkey,	Rutherfordton,	" "	"
H. Calbreth,	"	" "	"
A. J. Cansler,	Sandy Plains,	Polk "	"
J. R. Harmon,	Rutherfordton,	Rutherford "	"
W. H. Logan,	Grassy Knob,	" "	"
A. O. Lynch,	Green Hill,	" "	"
B. Page,	Sandy Plains,	Polk "	"
J. F. Pendergrass,	Marion,	McDowell "	"
E. A. Poe,	"	" "	"
W. Haynes,	Green Hill,	Rutherford "	"
Wm. J. Wilkey,	Rutherfordton,	" "	"
A. Padgett,	Fingerville,	Spartanburg District,	S. C.

LICENTIATES.

J. H. Yarboro,	Wake Forest,	N. C.
A. Roach,	Columbus,	"
W. D. Lancaster,	Hicksville,	"
A. M. McMahan,	Webb's Ford,	"
J. R. Bowman,	Green Hill,	"
E. L. Taylor,	Rutherfordton,	"
M. D. Corn,	Columbus,	"
Wm. Blanton,	Grassy Knob,	"
B. F. Taylor,	Dysartsville,	"

Association Covenant.

Article I. We believe in one only living and true God, and that there are three persons in the God-head, the Father, the Son, and the Holy Ghost, and these are one in substance, and equal in powor and glory.

2. We believe the Scriptures of the Old and New Testaments are the word of God, and the only rule of faith and practice.

3. We believe in the doctrine of original sin.

4. We believe in a man's impotency to recover himself from the fallen state he is in, by his own free will and ability.

5. We believe that sinners are justified in the sight of God, only through the imputed righteousness of Jesus Christ.

6. We believe the saints shall persevere in grace, and that they never shall finally fall away.

7. We believe that Baptism and the Lord's Supper are ordinances instituted by Christ, and that true believers are the only proper subjects thereof.

8. We believe Immersion is the only scriptural mode of Baptism.

9. We believe that no person has a right to administer the ordinances, but such as are regularly called and qualified thereto.

10. We believe in the resurrection of the dead, and a general judgment; that the punishment of the wicked shall be everlasting, and the joys of the righteous eternal.

11. We, the members of the Green River Baptist Association, agreeing to the above Articles of Faith, do, for, and in behalf of the Churches which we represent, covenant, agree and give ourselves up to each other in church and christian fellowship, in order to keep up the unity of the spirit in the bonds of peace, and to assist each other in all matters of distress, and to pray for each others prosperity.

RULES OF ORDER AS AMENDED.

Rule 1. Every meeting for business shall be opened and close by prayer, either by the Mod or some brother whom he shall appoint.

2. Every speaker shall rise and address the Moderator on any subject to be discussed.

3. No motion shall be debated unless seconded. No member shall speak more than twice on the same motion, without special leave of the Association.

4. The Moderator and Clerk shall be chosen by ballot.

5. Every question shall be decided by the living voice, unless otherwise directed.

6. During the hours of business, all private conversation, walking across or out of the house without permission of the Moderator first obtained, shall be deemed a breach of order.

7. The names of members shall be called each day previous to proceeding to business.

8. All resolutions shall be reduced to writing, signed by the mover, and handed to the Moderator or Clerk, before debated.

9. When a question is under debate, no motion shall be received but to adjourn, to postpone indefinitely, to commit, to lay on the table, or to amend, which several motions shall have precedence in the order in which they are arranged. But no motion or proposition on a subject different from that under consideration, shall be admitted under color of amendment.

10. When a motion has been once made and carried in the affirmative, or negative, it shall be in order for any member who voted in the majority, to move for a re-consideration thereof on the same day.

11. When the reading of a paper is called for, and is objected to by any member, it shall be determined by a vote of the Association.

12. No member shall absent himself in time of business, unless he is sick, and unable to attend

13. All questions except such as relate to the Constitution shall be decided by a majority vote.

14. Should the Moderator fail to enforce the foregoing regulations, he shall be regarded as untrue to his trust, and shall be liable to be reminded of his duty by any member present.

Benefits arising from an Association and Communion of Churches.

1. By it churches may have such doubts as arise among them cleared, which will prevent disputes.

2. They will be furnished with salutary counsel.

3. The Church will be more closely united in promoting the cause and interest of Christ.

4. A member who is aggrieved through partiality or any other wrong received from the church, may have an opportunity of applying for directions.

5. A godly and sound ministry will be encouraged, while a ministry that is unsound, and ungodly, will be discountenanced.

6. There will be a reciprocal communication of their gifts.

7. Ministers may be alternately sent out to preach the gospel to them who are destitute.

8. A large party may draw off from the church by means of an intruding minister, or otherwise, and the aggrieved may have no way of obtaining redress but by the Association.

9. A church may become heretical, with which its godly members can no longer communicate, yet cannot obtain any relief but by the Association.

10. Contentions may arise between sister churches which the Association is most likely to remove.

11. Queries regularly sent up from the church will be answered if possible.

12. The church may have candidates for the ministry properly tried by the Association. These and other advantages arising from an Association, must induce every godly church to desire union with such a body. But should any stand off, it would argue much self-sufficiency, and little or no desire after the unity of the spirit or mutual edification!

1st. *District.*—Sandy Spring, Green's Creek, Columbus, Green River, Silver Creek, Rock Spring, Cooper Gap, Pleasant Hill.—8.

2d *District.*—Montford's Cove, Mountain Creek, Bill's Creek, Round Hill, Bethel, Cane Creek, Harmony Grove, Dysartsville.—8.

3rd *District.*—Shiloah, Mt. Pleasant, Sulphur Spring, Mt. Vernon, Mt. Lebanon, Mt. Zion, Head First Broad, Zion Hill, Marion, Cool Spring.—11.

STATISTICAL TABLE.

CHURCHES.	SUPPLIES.	P. OFFICE.	L. Day.	DELEGATES' NAMES.	Bapt'd	R. by L.	Bapt'd	Rest'd	Ex'd	Dead.	Cor'd.	Total.	Contributions.
H'd 1st Broad	B. E Rollins,	First Broad	2	B. E. Rollins,	0	0	3	0	4	1	0	126	$ 1 10
Mt Vern n	W. H. L gan,	Rutherford'n	4	J. U. Whiteside, H. B. Wilson,	1	4	0	0	1	2	9	74	1 00
Cane Creek	W. Harrel,	Patten Home	1	D. S. McCurry, J. T. Long,	0	7	1	0	0	2	0	54	50
Mt. Zion	L. McCurry	Po kville,	4	L. McCurry, J. F. Price,	0	1	0	0	1	1	3	58	2 00
Mt. Lebanon	B. E Rollins,	Logan's Store	3	J. W Wade. [*W. P. Abrams,	0	3	3	1	0	1	2	6	1 50
Shiloah	H. Culbreth,	Rutherford'n	3	H Culbreth, J. Wilkey, W. J. Wilkey, J. Miller,*	2	0	0	0	0	1	2	99	1 40
Cool Spring	W. Harrel,	Webb's Ford,	4	Wm. Harrel. John Bostic, M. J. Harrel,	0	1	0	0	2	4	1	48	1 00
Gr. en's Creek	A. J. Cansler,	Sandy Plains,	3	A. J. Cansler, J. Feagans, T. C. Page,	55	3	0	0	3	10	39	272	2 85
White Oak	A. J. Cansler,	Columbus,	2	Wm Splawn, *M. D. Corn*, N. Thompson,	34	2	14	0	2	5	7	159	2 25
Goober Gap	W. H. Logan,	Grassy Knob,	3	*W. J. Blanton*, J. Coward. J. Jackson, J. Dimsdale,	32	9	10	9	1	2	5	163	2 75
Rock Spring	A. J. Cansler,	Grassy Knob,	4	A. O. Lynch, R. Whiteside, W. H. Rooker,	12	3	1	3	1	2	0	89	1 55
Pleasant Hill	W. H. Logan,	Rutherford'n	2	*E. L. Taylor*, O. P. Taylor,	0	0	4	0	2	1	4	23	75
Sal. Spring			0		0	0	0	0	0	0	0	38	00
Mt. Pleasant	W. Harrel,	Webb's Ford,	2	*A. M. McMahan*, B. McMahan, W. S. Hill,	3	0	0	0	1	1	0	56	1 40
Har'y Grove	J. C. Grayson,	Dysartsville,	1	J. C. Grayson, B. P. Simmons,	0	0	3	0	1	0	3	26	50
Bethel	J. C. Grayson,	Sugar Hill,	2	E L Morris, Thomas Hogan,	0	0	4	0	3	1	1	84	1 30
Round Hill	B E Rollins,	Cuba,	1	Davis Morgan, M. Nanny,	5	4	4	0	4	7	0	113	1 30
Morm't Creek	W. Harrel,	Green Hill,	3	Martin Harris, W. Haynes,	0	0	2	0	3	0	10	117	1 70
Bill's Creek	W. H. Logan,	Grassy Knob,	1	W. H Logan, B Ledbetter. W. Flinn; R. O. Ledbetter,	4	4	2	0	8	8	0	177	1 65
Mont's. Cove	T. B. Justice,	Otter Creek,	3	J. W Morgan, P. Wilkerson,	0	2	0	0	4	3	5	62	1 10
Silver Creek	A. Padget,	Columbus,	2	T. Egerton, Jerry Jackson,	12	1	0	1	2	0	9	101	1 25
Columbus	T. J. Earl,	Columbus,			0	0	0	0	0	0	0	111	00
Dysartsville	G. W. Rollins,	Dysartsville,	4	P. P. Price, J. W. Price,	0	2	5	0	1	4	3	65	1 55
Sandy Spring	A. Padg t,	Sandy Plains,	1	A. Padget, C Painter, L. R. Lancaster,	5	0	0	0	0	0	0	31	80
Cany Creek.	W. J. Wilkey,	Patten Home,	2	*J. S. Alley*,*	0	2	2	0	1	4	0	44	1 15
Zion Hill,	J. F. Ponder's	Marion,	0	H. R. Keener, James McDaniel,	0	1	2	0	0	0	0	10	1 50
Marion.	J. A. Stradley	Marion,	0	E. A. Poe,	0	0	0	0	0	0	0	12	2 00
					160	42	45	13	49	60	103	2645	$35 85

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Green River

MINUTES

OF THE

TWENTY-FIFTH ANNIVERSARY

OF THE

GREEN RIVER BAPTIST ASSOCIATION,

CONVENED AT

WHITE OAK MEETING HOUSE,

POLK COUNTY, N. C.,

FRIDAY, OCTOBER 2d TO 5th, 1863.

MINUTES.

FRIDAY, October 2, 1863.

The Green River Baptist Association convened this day at the White Oak Meeting House, Polk County, N. C.

The former Moderator and Clerk having failed to attend, on motion, (at a late hour of the day) Elder A. Padgett was called to the Chair, and bro. E. Toms requested to act as Clerk.

Elder J. C. Grayson, who was appointed at the last Association to preach the introductory sermon, and Elder L. McCurry, his alternate, failed to attend, therefore no introductory sermon was delivered.

Read letters from all the Churches, and minuted their standing.

On motion, an election for Moderator and Clerk was held, and Elder B. E. Rollins was elected Moderator, and bro. E. Toms Clerk.

On motion, Bethlehem Church, (dismissed from the Salem Association) was received into this body.

On motion, corresponding messengers were called for, viz: From Salem Association, none; from King's Mountain, Elders A. A. McSwain, J. M. Williams, and G. W. Rollins; Broad River, none; Tyger River, none; Catawba, none.

On motion, Elders A. Padgett, W. Haynes and bro. R. Whiteside, with the Moderator and Clerk, were appointed the Committee of Arrangement.

The Moderator appointed J. A. Reel, John Hemphill, and John Melton the Committee of Finance.

A. E. Miller, H. K. Keeter, and Wm. Toms, in connection with the Deacons of this Church, were appointed by the Moderator the Committee to arrange the preaching during the meeting, except on the Sabbath.

Then adjourned until 10 o'clock Saturday. Prayer by Elder W. Haynes.

SATURDAY, October 3, 1863.

The Association met according to appointment. Prayer by Elder A. A. McSwain.

The Clerk called the Roll.

The report of the Committee of Arrangement read, adopted, and Committee discharged.

Elder T. B. Justice was received as a transient Minister from Broad River Association; Elder R. H. Moody from Catawba; and Elder E. K. Blanton from French Broad.

Read the Rules of Decorum.

Elder W. Haynes and brethren J. U. Whiteside and D. Morgan are appointed the Committee on Temperance. Elder R. H. Moody and brethren R. Whiteside and D. L. Morris are appointed the Committee to write letters of Correspondence. Elder A. A. McMahan and brethren D. D. Latimore and J. M. Simmons are appointed the Committee on Missions.

The following are appointed Corresponding Messengers, viz:

To the Tyger River Association—Elders A. Padgett, W. D. Lancaster, A. M. McMahan, and bro. D. Feagans.

King's Mountain—Elders W. J. Wilkie, B. F. Rollins, A. Padgett, L. Mc-

Curry, W. Haynes, A. M. McMahan, and bre. R. Whiteside and D. D. Latimore.

Catawba—Elders J. C. Grayson, W. J. Wilkie, L. McCurry.

Salem—Elders J. C. Grayson, W. Haynes, W. H. Logan, W. D. Lancaster, and bre. E. L. Morris, A. O. Lynch, and J. U. Whiteside.

Broad River—Elders B. E. Rollins, W. Haynes, A. Padgett, L. McCurry, Wm. Harrill, and W. D. Lancaster.

Query First. From Bill's Creek.—What course shall a church pursue when a sister church refuses to restore an excluded member by a small minority, the cause of exclusion being justified by a due course of law. Answer.—If said church will not restore, neither recommend his restoration, we cannot advise our constituent to act inconsistently; we therefore say, do not receive them.

Query Second. Is it in accordance with the Scriptures and Baptist rules to allow our members to violate the laws of the land in deserting the army, after volunteering to defend his country. An answer to the above will be gladly received. Answer.—We do not consider it consistent with Scripture or Baptist usage; we therefore recommend his exclusion.

Query from Round Hill. Shall we hold members in fellowship who have Spirits made for medical purposes. Answer.—No.

Moved that the report of the Committee appointed at the last Association to visit the Columbus Church be read. Motion prevailed. Report read and adopted, and this Association hereby withdraws all fellowship from that Church.

Appointed Elder L. McCurry to preach the Missionery sermon in 1864.

Appointed Elder J. C. Grayson to preach the introductory sermon at the next meeting of this body; Elder L. McCurry his alternate.

On motion, the report of the Finance Committee was read and adopted.

Adjourned until Monday morning, 9 o'clock. Prayer by Elder R. H. Moody.

SABBATH.

The Stand was occupied in the forenoon by Elder G. W. Rollins, text, Romans ii, 6th and 7th; followed by Elder R. H. Moody, from Isaiah, xxxv, 8th, (missionary sermon;) after which a collection was taken up, amounting to $93 90, afterwards increased to $101 00. Elder B. E. Rollins preached in the afternoon, from Acts xiv, 15th, to a well ordered congregation, and it is hoped from the solemnity exhibited that much and lasting good will result. Elder A. M. McMahan closed by prayer.

MONDAY, October 5, 1863.

Met according to adjournment. Prayer by the Moderator.

The Clerk called the Roll.

On motion, Elder J. C. Grayson is appointed to write the next Circular Letter, and choose his subject.

The report of the Committee on Temperance was adopted, as follows:

Your Committee report that temperance has very properly been defined,

total abstinence from all things poisonous and pernicious, and a moderate use of that which is good and wholesome. Much has been done upon this subject. Our churches, in general, stand permanently upon the temperance platform. We are glad this is so; but sorry that some members in our body yet endeavor to make medicine a pretext to pass through the lines to beverage. We hope the time will soon come when the use of this noxious and poisonous stuff, directly and indirectly, will be submerged to oblivion, and the church stand forth, "fair as the moon, clear as the sun, and terrible as an army with banners;" with the gold refined and the dross purged. Respectfully submitted. W. HAYNES, Chn.

On motion, a Committee of three is appointed to examine the Churches as to the making and using spirituous liquors, and report instanter. J. U. Whiteside, D. D. Latimore, and J. S. Alley were appointed.

The report on Missions was adopted, as follows:

Your Committee beg leave to make the following report, viz: It will be admitted that the preaching of the gospel is the ordinary means of saving sinners—the gospel itself the only means of salvation. In the work of Foreign, Domestic and Indian missions, much has been accomplished. The education of young men for the ministry, the distribution of the Bible at home and abroad, constitute subjects of inviting importance and deep interest to all the children of God. The present troubles of war and distress have opened before us a new and important field of labor. Army missions and army colportage demand our devout attention, incessant labor, tender sympathies, liberal contributions, and fervent prayers. Respectfully submitted. A. M. McMAHAN, Chn.

A preamble and resolution concerning Columbus Church read and adopted, as follows:

Whereas, The Columbus Church failed to comply with the Temperance Resolution passed by them in 1857, and through their Committee denied having passed said Resolution; and inasmuch as the adoption of the report of our Committee withdrew this body from said Church, therefore

Resolved, That whenever she complies with the Resolution found on our Minutes, we shall be pleased to restore her to her former standing in our body. But if a majority still stand opposed to the Temperance enterprise, we recommend the churches of our body to receive the faithful members into their fellowship upon application.

On motion, ordered that the Clerk distribute to the Columbus Church her proportionate number of Minutes, according to her request.

The Committee appointed to examine the churches as to the making and drinking spirituous liquors, state that they find some have been made, and beveraging indulged, by some of the members of Hurricane Creek, White Oak and Shiloh Churches, and that said Churches have not had time to investigate the matter, therefore

Resolved, That we give them time to act in the premises, and extricate themselves, and report to this body at its next session.

Pending the report on Periodicals, remarks were made by the Moderator and Elder W. Haynes. The report was adopted, as follows:

Whereas, The circulation of religious Periodicals is greatly needed among us, therefore

Resolved, That we respectfully recommend the Biblical Recorder to the churches of our Association, and request them to endeavor to extend its circulation into every Baptist family. We also solicit a cordial patronage for the Child's Index, printed at Macon, Ga., and the Confederate Baptist, Columbia, S. C. W. H.

On motion, ordered that $50 of the collection made on Sunday be given to Elder W. Haynes' pledge to the Western Baptist Convention, N. C.; and that the balance ($51 00) to Army Colportage.

Resolved, That we again request all our church members of the different churches of this body to meet twice a day before the Almighty, to ask for his protection and guidance in times of trouble.

Resolved, That we extend the hand of condolence to our brethren and friends who have lost friends in the army of our country.

On motion proceeded to appoint the following delegates to the Western Baptist Convention, viz: B E. Rollins, J. C. Grayson, L. McCurry, W. J. Wilkie, A. O. Lynch, E. A. Poe, W. Haynes, A. M. McMahan, W. D. Lancaster, W. J. Blanton, J. S. Alley, E. L. Taylor W. P. Abrams, A. Padgett, J. U. Whiteside, D. D. Latimore, R. Whiteside, E. Toms, A. E. Miller, and A. Roach.

On motion, agreed that the Clerk have fifteen dollars for his services, and have as many copies of these Minutes printed as he can for the balance of the money, and distribute them proportionately among the churches.

Resolved, That the thanks of this body are due and are hereby tendered to White Oak Church and vicinity for the kind and very hospitable manner we have been entertained during our stay with them.

On motion, adjourned to the time and place before named. Prayer by Elder G. W. Rollins.

B. E. ROLLINS, Mod.

E. TOMS, Clerk.

MINISTERS' NAMES AND POST OFFICES.

J. C. Grayson, Dysartsville, McDowell County, N. C.
L. McCurry, Polkville, Cleaveland " "
Wm. Harrill, Webb's Ford, Rutherford " "
B. E. Rollins, First Broad, " " "
Joab Wilkey, Rutherfordton, " " "
H. Culbreath, " " " "
W. H. Logan, Grassy Knob, " " "
A. O. Lynch, Green Hill, " " "
B. Page, Sandy Plains, Polk " "
J. F. Pendergrass, Marion, McDowell " "
W. Haynes, Rutherfordton, Rutherford " "
W. J. Wilkey, " " " "
A. Padgett, Fingerville, Spartanburg, S. C.
J. H. Yarboro,
W. D. Lancaster, Hicksville, Rutherford County, N. C.
A. M. McMahan, Webb's Ford, " " "
J. R. Bowman, Green Hill, " " "
E. L. Taylor, Rutherfordton, " " "

LICENTIATES.

A. Roach, Columbus, Polk County, N. C.
M. D. Corn, " " " "
Wm. Blanton, Grassy Knob, Rutherford County, N. C.
B. F. Taylor, Dysartsville, McDowell " "

STATISTICAL TABLE.

Churches.	Church Clerks.	Supplies.	S. D.	Post Offices	Delegates Names.	Baptis'd	Rec'd by Let.	D. by Let.	Restored	Exclud'd	Dead	Colored	Total	Contributions
H. 1st Broad,	J. G. Fortune	B. E. Rollins	1	1st Broad	B. E. Rollins, J. M. Melton	3				6	4	7	111	9 60
Mt Vernon,	R J. Williams	W. H. Logan	4	Rutherford'n	A.E. Miller, J.U. [J.Melton	23	1	1	2	2	1	14	101	2 00
Cane Creek,	R. H. Wilson	Wm. Harrill	1	Patton Home	[Whiteside, H.B. Wilson	5	1	4	1		1	1	54	6 00
Mt. Zion,	D D Latimore	L. McCurry	4	Polkville	D. D. Latimore	1						3	59	2 00
Mt. Lebanon,	M B Freeman	B. E. Rollins	3	Logan's Store	W. Toms, M. B. Freeman	11	2	2	2	2	1	2	70	5 00
Shiloh,	B. E Blanton	W. J. Wilkie	3	Rutherford'n	E. Toms, W. P. Abrams	18	9				2		126	1 95
Cool Spring,	M.H Doggett	Wm. Harrill	4	Webb's Ford	M. J. Harrill, J. Pettick	29	2	1			2	20	114	6 60
Green's Cr'k,	D Feagans	J. M. Williams	3	Sandy Plains	G, A. Greenway, A McDow-	1	1	3			7	38	265	2 50
White Oak,	J.C. Waldrop	J. M. Williams	2	Columbus	J C Wal-[ell, J.& D Feagans		1	1		1	5	7	151	3 65
Rock Spring,	R. Whiteside	B. E. Rollins	4	Grassy Knob	R. Whiteside [drop. W S]dan	11	2				4		97	2 60
Mt Lebanon	W. S. Hill	Wm. Harrill	2	Webb's Ford	A. M. McMahan, [J Walker,	7	1	2					62	3 50
Pleasant Hill	T. Turner	W. H. Logan	2	Rutherford'n	O. P. Taylor, J. Taylor		3			1			30	1 75
Hue Grove,	B P Simmons	J. C. Grayson	1	Dysartsville	B. D. Simmons, J. M. Simons	13	3			4		3	32	2 35
Bethel,	J. M. Raburn	J. C. Grayson	2	Sugar Hill	J. M. Raburn, E. L. Morris	47	1	2		1	3	1	127	6 20
Rocky Hill,	M. Acton	T. P. Justice	1	Cuba	B. F. Hicks, D. Morgan			2		3	5		93	1 50
Mt Olive,	J. J. Locke	Alford Ridg's	3	Green Hill	W. Baynes	30	1	4	2	1	3	19	142	4 30
Bill's Creek,	Jas Taylor	W. H. Logan	1	Grassy Knob	Wm. Flinn	11	1	1	7	1	5	23	187	3 60
Hardin's C.	J. N. Morgan	T. P. Justice	4	Cedar Creek	J. Hemphill, E. Parker		1	1		1	3	5	59	4 25
Silver Creek,	T. Tigerton	W. H. Logan		Columbus	J. B. Aldridge, Jas. Jackson,		2			1	1	9	166	2 90
Columbus					[Jno. Jackson									3 00
Dysartsville,	J. B. Taylor	J. C. Grayson	4	Dysartsville	L. D. Daves [L R Lancaster	2	2			1		2	78	3 25
Sandy Spring	C. Fancher	W. P. Lancaster		Sandy Plains	W. D. Lancaster, A. Padgett			1		2	3		27	1 70
Cedar Creek,	C. Clements	W. J. Wilkie	2	Patton Home	J. S. Alley, J. O. Clements	40	4	1			1		84	2 50
Zion Hill,	B. B. Keeter	J. C. Grayson	1	Marion	J. A. Beel, H. K. Keeter	29	7	5				6	43	5 60
Cooper's Gap	J. P. Cox	W. H. Logan	3	Cooper's Gap	J. Dimsdal, J Jackson, W. J.					2	2	5	159	3 80
Mt. Carmel,	H. Poteet	C. B. Justice		Marion	H Poteet [Blanton, J Cowart	8		3					17	2 00
Bethlehem,	[illegible]	J. P. Pendergrass	4	Bl'k Mount'in	M. Gilliam, W. J. Souther	20	9	2			2		58	4 00
					Total	349	54	36	14	29	55	65	2460	9540

MINUTES

OF THE

Twenty-Sixth Anniversary

OF THE

GREEN RIVER BAPTIST ASSOCIATION:

CONVENED AT

Dysartsville Meeting House,

McDOWELL COUNTY, N. C.,

Friday, September 30th to the 3d October, 1864.

SHELBY, N. C.:
PRINTED AT THE MOUNTAIN EAGLE OFFICE.

1865.

MINUTES.

FRIDAY, SEPTEMBER 30, 1864.

The Green River Baptist Association convened this day at Dysartsville Meeting House, McDowell county, N. C.

The introductory sermon was preached by Elder J. C. GRAYSON from the 16th chapter, 13th verse 1st Corinthians.

After a short recess the delegates assembled in the house; and, after prayer by Elder T. B. JUSTICE, Elder B. E. ROLLINS, the former Moderator, proceeded to arrange the body.

Read letters from all the Churches, excepting two, and minuted their standing.

Elected Elder J. C. GRAYSON, Moderator, and E. TOMS, Clerk.

On motion corresponding messengers were called for: from Salem, none; from Kings Mountain, Elders A. A. MCSWAIN and G. W. ROLLINS; from Broad River, Elder T. B. JUSTICE; from Tiger River, none; from Catawba River, Elder R. H. MOODY; and the messengers were received and invited to seats.

On motion, R. O. LEDBETTER, H. B. WILSON and J. T. PRICE were appointed by the Moderator a Committee of Finance.

On motion, agreed that the business done at last Association be followed during this evening.

On motion, appointed a Committee of Arrangement, as follows: Elders WM. HARRILL, B.

E. ROLLINS and L. MCCURRY, with the Moderator and Clerk.

The Moderator appointed a Committee on Preaching: D. D. LATTIMORE, A. H. SIMMONS and J. M. RABOURN, in connection with the Deacons of this Church.

On motion, adjourned until Saturday, 9 o'clock.

Prayer by Elder A. A. MCSWAIN.

SATURDAY, OCTOBER 1.

The Association met.

Prayer by Elder L. MCCURRY.

And on motion of Elder L. MCCURRY, a committee was appointed to examine the churches as to making and using spirituous liquors: D. D. LATTIMORE, J. U. WHITESIDE and J. M. RABOURN.

On motion, transient ministers were called for, and C. B. JUSTICE appeared and was invited to take a seat.

On motion, the report of the Committee of Arrangement was read and adopted, and Committee discharged.

The rules of decorum and the benefits arising from an associate capacity were read by the Clerk.

The following committees were appointed by the Moderator:

Elders J. R. BOWMAN and W. HAYNES, on Correspondence.

Elders L. MCCURRY and WM. HARRILL, on Temperance.

Elders R. H. MOODY and B. E. ROLLINS, on Domestic Missions.

Elders A. A. MCSWAIN, WM. WILKIE and E. L. TAYLOR, on Sabbath Schools.

The Circular Letter prepared by Elder J. C.

Grayson was read by himself, adopted, and ordered to be printed.

Elder L. McCurry was elected to write the next Circular Letter; and on motion of Elder Wm. Harrill, that his subject be the 2d verse of the 29th chapter of Proverbs.

The next session of this Association to convene at Mount Lebanon Church, 9 miles northeast of Rutherfordton, on Friday before the 1st Sabbath in October, 1865; and Elder L. McCurry was elected to preach the introductory sermon—Elder B. E. Rollins, alternate.

The next Union meeting will be held with Silver Creek Church, to commence on Friday before the 3d Sabbath in August, 1865; Elders W. Wilkie, W. H. Logan, J. S. Alley and J. C. Grayson to attend it.

On motion, ordered that Bethlehem, Mount Carmel and Zion Hill Churches be added to the 2d district.

Corresponding messengers were appointed as follows:

To the Catawba Association—Elders A. McMahan, L. McCurry, J. C. Grayson and B. E. Rollins.

To Kings Mountain—Elders L. McCurry, B. E. Rollins, W. Haynes and Brother D. D. Lattimore.

To the Salem—Elders J. F. Pendergrass, W. Wilkie, E. L. Taylor and W. Haynes.

To the Broad River—Elders B. E. Rollins, W. Harrill, A. McMahan and W. Haynes.

Report of the Committee on Temperance read and received, and committee discharged.

The request of Bethel Church was taken up, and on motion of J. F. Pendergrass the query and answer from Round Hill Church in 1863, was struck out or expunged, the Association be-

lieving that the temperance resolution passed by this body in 1862 is amply sufficient.

On motion, Elders G. W. ROLLINS, L. MCCURRY and R. H. MOODY were elected to preach on the Sabbath, and it was ordered that a collection be taken up.

Adjourned until Monday morning, 9 o'clock.

Prayer by Elder B. E. ROLLINS.

SABBATH.

The stand was occupied in the forenoon by Elder R. H. MOODY, (text, Acts 17th chapter, 30th and 31st verses,) followed by Elder L. MCCURRY, (text, John, 9th chapter, 4th verse,) with a missionary sermon, after which a collection was taken up amounting to $418.91; and after an hour's recess Elder G. W. ROLLINS preached from Phillippians, 2d chapter, 5th verse. Elder T. B. JUSTICE closed by exhortation and prayer. The services were all very impressive and the congregation attentive. We hope much good will result from this day's labor.

MONDAY, OCTOBER 3.

The Association met according to adjournment.

Prayer by Elder W. WILKIE.

The Committee on Finance report $160.37, to which J. R. BOWMAN afterwards added $5. Report adopted and the committee discharged.

The Committee on Sabbath Schools made a report, which was read and adopted, and the committee discharged. Pending said report, remarks were made by Elders A. A. MCSWAIN, B. E. ROLLINS and B. TAYLOR.

Whereas, W. HAYNES offered an answer giving

advice to the Bethel church, which is mislaid or failed to be handed in, and as he is not present, therefore the answer proposed by B. E. Rollins is received and lieu thereof.

Whereas, the church at Green's creek has failed to report themselves clear of distillers and dram drinkers in compliance with an act of the Association,

Resolved, That a committee of five be appointed to visit said church, and enquire into their standing, and report to the next Association.

The Moderator appointed Elders B. E. Rollins, J. R. Bowman, W. Wilkie, E. L. Taylor and Brother H. B. Wilson to visit said church on the 3d Sabbath of November, and Saturday before, and investigate the standing of said church as to making and using ardent spirits.

On motion, the following pledges were made by the delegates to raise money for home missions, viz:

Head 1st Broad,	$50
Mount Zion,	50
Shiloh,	20
Rock Spring,	25
Pleasant Hill,	5
Bethel,	5
Mountain Creek,	25
Montfort's Cove,	10
Silver Creek,	5
Dysartsville,	50
Camp Creek,	20
Cooper's Gap,	20
Mount Carmel,	20
Bethlehem,	5

On motion, B. E. Rollins, D. D. Lattimore and P. P. Price were appointed a committee to manage the McDowell Mission.

Ordered, that the Clerk have $25 for his services, and that he have as many copies of the minutes and circular letter printed as he can get for the balance of the money.

Query from Mount Vernon Church—Shall we use the blackberry wine in the sacrament, or suspend communion in the absence of the grape wine?

Query from Rock Spring—"Keep the ordinances as I delivered them to you." 1st Cor. xi, 2. Then is it the ordinance of Christ, or a subversion of the ordinance by substitution, for a minister of the gospel to use wines not made from the grape of the vine, at the holy sacrament of Christ?

Answer to queries from Mount Vernon and Rock Spring—We consider it preferable to use the grape wine exclusively for sacramental purposes.

REPORTS.

The church at Bethel says that, in consequence of the war, the hardness of the times, and large amount of tax to pay, some of the members of that church have had their fruit distilled, believing that they could not support their families, and pay their tax without it, and now ask this Association for advice in the premises; in answer to which we say distilling, vending and drinking spirituous liquors, is the greatest evil the churches have to contend with, therefore we advise that church to exclude those members unless they abandon the practice entirely.

REPORT ON TEMPERANCE.

After a careful examination of all the churches we find that nearly all of them have some members that have made some spirits for medicine; but we are glad to find the most of the churches are endeavoring to carry out the resolution passed in sixty-three.

All of which is respectfully submitted.

WHITESIDE, *Chairman.*

REPORT ON DOMESTIC MISSIONS.

Domestic missions form the basis of all missionary operations, and should be carried on with energy. Upon this basis army missions and army colportage rest; and these constitute a subject of inviting importance and deep interest to all classes. Almost every family have friends exposed to sudden danger. The future happiness of them all depend upon the preparation made in this life. And the success of our missionaries and colporteurs in the armies depend greatly upon the faithfulness with which the home missionary department is conducted. Increased demands for labor call for a greater number of laborers and an enlargement of our contributions. Let us attend industriously to these demands, praying God to bless our efforts, and to open the way for us to renew our efforts in foreign fields.

R. H. MOODY, *Chairman.*

REPORT ON SABBATH SCHOOLS.

The Committee on Sabbath Schools submit the following report:

We are sorry so little has been done for the Sabbath School cause the past year in the Association; but hope more may be doing than is reported by the churches.—Many of our efficient young men are in the army. It, then, becomes every member of the church, and especially the females, to use all their power for the religious training of the many fatherless children. There is a great deficiency in our common schools, by reason of this unholy war waged against us. Then, while the young men of our country are making so many sacrifices for its good, will not the young ladies evince a becoming interest in the children of our land? We hope every minister will labor for the organization of Sabbath Schools in their churches the ensuing year. We are unable to learn the number of schools now existing. We hope the churches will next year send up an account of their Sabbath Schools in their letters to the Association with the number of teachers, pupils and volumes in their libraries.

A. A. McSWAIN, *Chairman.*

Whereas, C. B. JUSTICE has been laboring in the McDowell mission, therefore ordered that $100 of the funds collected on the Sabbath be paid to him for his services already rendered, and $100 be sent to Brother COBB to have the "Recorder" sent to North Carolina soldiers, and that the remainder of the funds be sent to him to pay missionaries and colporteurs.

Whereas, we are still engaged in an unholy and unrighteous war waged against us by our common enemy,

Resolved, That we make a request that our churches set apart 10 o'clock of their respective meeting on the Sabbath, and spend at least half an hour in prayer to Almighty God to protect our soldiers in the army, and for his kind protection from our common enemy, and for a speedy and honorable peace.

R. O. LEDBETTER.

On motion of Elder W. HAYNES,

Resolved, That the thanks of this body are due, and are hereby tendered to the Church at Dysartsville and friends, for their hospitality during our stay with them.

Adjourned to the time and place before mentioned.

Prayer by Elder G. W. ROLLINS.

J. C. GRAYSON, *Moderator*.

E. TOMS, *Clerk*.

CIRCULAR LETTER.

THE GREEN RIVER BAPTIST ASSOCIATION TO THE CHURCHES IN UNION, GREETING:

Dear Brethren—Agreeable to appointment, we address you on the subject of the *Unity and independence of the Churches of Jesus Christ.*

Open Webster's Dictionary, so justly celebrated for its full and accurate definitions, and you will find *ten* meanings assigned to the word "church," yet the scripture meaning—that in which it was used by inspired men—is the last of the ten! Surely it is time that this precious word be vindicated from its ninefold misapplications. If we would obey our Saviour, and know in what sense he and his apostles used it, we must compare passage with passage, wherever the word occurs in the Divine Oracles, assured that the sense in which it is there used is the true sense. We will examine some of these passages. The Prophet Daniel (ii, 44) says, "in the days of these kings, the God of heaven shall set up a kingdom which shall never be destroyed," &c. Christ began to set up this kingdom, by the preaching and baptism of John the Baptist, for Luke says (xvi, 16), "The law and the prophets were until John, since that time the kingdom of God is preached and every man presseth into it." And Matthew (iii, 5, 6) says, "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins." And this, Mark says (i, 1–5), was "the beginning of the gospel of Jesus Christ, the son of God." The Lord sent his harbinger, John, to prepare the people for his reception.—Those that repented of their sins, and believed in the Saviour to come, were in that kingdom; and when they were baptized they were recognized as subjects of the kingdom. Out of these Jesus called twelve, which was the first organization of the Christian church. And to this church our Saviour had reference when he said, "if thy brother trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three

witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen and a publican." (Mat. xviii, 15–17.) He must tell it to the church, as the last tribunal and the highest ecclesiastical power known in the New Testament; and consequently, from its decision, there is no appeal. Christ does not say tell it to the preacher in charge, nor the session, nor to the associatian, but to *the church*—to some local body worshipping in one place, so that all can judge, and vote in the case. If the church cannot settle its differences, then the remedy lies beyond human power. It cannot be removed without manifest contempt of the Master's directions; those who attempt it, set themselves in opposition to Christ's authority, and annul the statutes of the only lawgiver in Zion. "The church cannot authorize any session or body to try such cases and make their decision final; as Jesus directs it to be referred to the church as the final tribunal, no earthly power dare suggest that anybody except the church should decide the matter: it is rebellion against Zion's king.* After the ascension of Christ, Luke says (Acts i, 15) that the number of the names of the church in Jerusalem was one hundred and twenty, that they were men and women, (i, 14.) The saved were added to them, (ii, 47.) They that gladly received the word were baptized and added to them, (ii, 42.) These men and women continued in breaking of bread. The chusch chose deacons. This particular, local, visible church, was in Jerusalem. This was the mother church, the divine model of all future churches. "It is a fact notable, that no Pedo-baptist has ever perpetrated so glaring and presumptuous a mistake as to affirm, much less to pretend to prove, that either any of the one hundred and twenty *men* and *women*, who in the character of disciples composed the Jerusalem church, in its origin, were INFANTS; that any of those who on the day of Pentecost "*gladly received the word and were baptised*" *were* INFANTS; or that the three thousand added to them on that occasion were INFANTS; or that the *saved* added to them, thereafter, daily, were INFANTS; or that the *five thousand men*, added on a subsequent occasion, were INFANTS; or the BELIEVERS, *who were the more added to the Lord*, were INFANTS; all of which is recorded in the first four or five chapters of Acts.

*Sherwood's Notes on Mat. xviii, 17.

And more surprising is it still, that Dr. Miller has admitted a fact so fatal to his system, that *no infants were members of the Jerusalem church;* and more strange is it that his admission should have been stereotyped by the Presbyterian Tract Society. Now, as this church is the mother of all the churches of Christ, and their model and pattern by divine appointment, it is incumbent on Pedo-baptists to show the membership of at least *one infant* in the model church. Here, then, would be an end of all cavil. Such a fact demonstrated, would forever silence audacious Baptists. Such proof is a desideratum. It cannot be found in Luke's history of that church. There is no other authentic chronicle. To plead the silence of the record is their only alternative, and even that is unavailable, since the record and character of the original members, and of the accessions to that church, so critically and precisely exhibited by Luke, contradict them, and silence any inference favorable to Pedo-baptism, derived from his silence—*for he has spoken.* Here then may a Baptist plant himself as upon a rock—an impregnable fortress, and demand of the *Pedo-baptist world* to show from the inspired record of Luke, in the Acts of the Apostles, the membership, baptism, or communion of an infant, *one infant*, in the *model church at Jerusalem.* It never has been shown, never has been attempted, never has been affirmed, never can be shown, never."*

The church at Jerusalem was no more a church than was the church at Rome, the church at Corinth, the church at Antioch, or any other true church. Each of these was a separate, distinct and independent church, in itself, as though no other church existed. There were no branches of the church. No church is ever called a part or branch of any other church. Each church was complete in itself. It was the church that Christ had called out from the world, in the place where it was located. It was, therefore, called the church of Jesus Christ in such or such a place. There are no *national* churches. There are no *provincial* churches. We find no record of such an establishment as the church of Judea, but we read of the "*churches* throughout all Judea, and Gallilee, and Samaria." (Acts ix, 31.) So we read of the churches of Galatia. (Gal. i, 2.) And the churches in Asia. (Rev. i, 4.) With this agrees Dr. Mosheim in his history of the church, (vol.

*Rev. T. W. Haynes, in Carolina Baptist, vol. 1, p. 112.

I, p. 39.) "The churches in those early times were entirely independent, none of them being subject to any foreign jurisdiction, but each governed by its own rulers and its own laws; for, though the churches founded by the apostles had this particular deference shown to them, that they were consulted in difficult and doubtful cases, yet they had no judicial authority, no sort of supremacy over others, nor the least right to make laws for them. Nothing, on the contrary, is more evident than the perfect equality that reigned among the primitive churches; nor does there appear, in this first century, the smallest trace of that association of provincial churches from which *counsels* and metropolitans derive their origin." Again (p. 43), he says "the right of excluding members was vested in the church from the earliest period of its existence, by the apostles themselves, and was exercised by each christian assembly upon its respective." In accordance with this independence, we see the church at Jerusalem (Acts vi, 5, 6) chose and set before the apostles seven men for deacons, and when the apostles had prayed they laid their hands on them. The church at Antioch (Acts xiii, 1–3) acted independent of the church at Jerusalem, in sending out missionaries, who reported to that church (xiv, 27), and not to the church at Jerusalem. And the church at Corinth, acting independent of both these churches in excluding a member. Nowhere in the New Testament is a word said about any great consolidated establishment, comprising in its limits a multitude of local societies, and called *the church;* as the Episcopal church of the United States, or "the Presbyterian Church of the United States of America," or "the Methodist Episcopal Church, South." How unlike these churches are, to the churches described in the New Testament. Suppose a Methodist trespass against a brother, and that brother goes to him and tells him his fault, but does not get satisfaction; he takes one or two more with him, but fails to get satisfaction, and then, as Christ directs in the 18th of Matthew, he goes to tell it to the church. Where will he find it? According to the discipline, it takes all the societies in the South to make the Methodist church. He never could get it together to tell his grievance. And the same may be said of the Presbyterian and Episcopal churches.

We find the Jerusalem church consisted of a converted church membership, that is, of baptized believers. And

this accords with the letters of Paul to the churches. To the church at Rome, he says, "to all that be in Rome, *beloved of God, called to be saints.*" To the church at Corinth, he says, "to them that are *sanctified in Christ Jesus, called to be saints.*" And so of the rest. There is no account in the New Testament, of any person being baptized, but believers in Christ, either expressed or implied. And in this agrees the historian Neander, who says, "As baptism was closely united with a conscious entrance on christian communion, faith and baptism were always connected with one another; and thus it is in the highest degree probable that baptism was performed only in instances where both could meet together, and that the practice of infant baptism was unknown at this period. We cannot infer the existence of infant baptism from the instance of the baptism of whole families; for the passage in 1 Cor. xvi, 15, shows the fallacy of such a conclusion, as from that it appears that the whole family of Stephanus, who were baptized by Paul, consisted of adults. That not till so late a period (at least ceartainly not earlier than) Irenaus, a trace of infant baptism appears, and that it first became recognized as an apostolic tradition in the course of the third century, is evidence rather *against* than *for* the admission of its apostolic origin." (Planting and training of the church, p. 101, 102.)

Paul says, one Lord, one faith, one baptism. One Lord —Jesus Christ, the Head and Lawgiver in his church, the King in Zion. One faith—one object of faith, the Lord Jesus; and in every believer it is like precious faith.— One system is exhibited in the Bible, and only one. Unity attends all that is said about it. One baptism, that is, the immersion of the body in water; one class or kind of subjects—penitent believers. We have in our day, as it is denominated, *three* baptisms, one by immersion, one by pouring, and one by sprinkling; but in Paul's day, only one kind was known; that was a *burying* with Christ by baptism. (Rom. vi, 4. Col. ii, 12.) And agreeable to this, John Calvin, the founder of the Presbyterian church, says, "the very word *baptize*, however, signifies to immerse; and it is certain that immersion was the practice of the ancient church." (Calvin's Institutes, vol. 2, p. 491.) But perhaps some one will ask why is it that Calvin and other Presbyterians pour or sprinkle water on persons and call it baptism, after he has said that "it is certain that immersion was the practice of the ancient church?" He

shall tell you. In his Commentary, he remarks on John iii, 22, 23, "From these words it may be inferred that John and Christ administered baptism by plunging the whole body beneath the water." On Acts viii, 38, he says, "here we see the rite used among the men of old time in baptism; for they put all the body in the water. Now the use is this, that the minister doth only sprinkle the body or the head. But we ought not to stand so much about a small difference of ceremony, that we should therefor divide the church, or trouble it with brawls.—Wherefore the church did grant liberty to herself, since the beginning, to change the right somewhat, excepting the substance." Here Calvin says John and Christ baptized "by plunging the whole body beneath the water." But the church did grant liberty to herself, *since the beginning, to change the rite from immersion to sprinkling.* What right had the church to make this change? We say none at all. It was substituting the commandments of men for the commandments of God. It has marred the unity of the church, and caused divisions and much contention. This change, this relic of Popery—sprinkling—ought to be laid aside, and all christians ought to practice immersion, the apostolic mode. Paul says, "Mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them." (Rom. xvi, 17.)—Christ prayed that his people might be one. (John xvii, 11, 21-23.) From the New Testament, we see clearly that the churches of Jesus consisted of those who had repented of their sins, believed in Christ, and then were baptized, who met together in regular order to break bread and drink wine in his remembrance, and to transact business in his name. 2. That there was a unity in these churches. One sort of members only—professed believers; one baptism, which was immersion; only two offices in churches—bishops and deacons; and the government of the church democratic. 3. That each of these churches was independent of all other churches in the transaction of its business.

Dear brethren, let us endeavor to carry out these apostolic principles. Then any such church will look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.

J. C. GRAYSON, *Moderator.*

E. TOMS, *Clerk.*

MINUTES

OF THE

TWENTY-SEVENTH ANNIVERSARY

OF THE

GREEN RIVER

BAPTIST ASSOCIATION,

HELD WITH THE

MT. LEBANON CHURCH,

RUTHERFORD COUNTY, N. C.,

SEPTEMBER 29th to OCTOBER 1st, 1865.

"Cot- tage" *Print,*

NEAR

Hendersonville, N. C.

1865.

The case of the Green's Creek church was taken up. The committee appointed to visit that Church failed to report. After some labor, the delegates from Green's Creek church was invited to seats.

R. O. Ledbetter, D D. Latimore and J. W. Morgan, was appointed a Committee on Finance.

Read the Associational Covenant and Rules of Decorum.

Committees.

C. B. Justice, B. E. Rollins, Wm. Harril, a Committee on Correspondence.

W. Haynes and J. R. Bowman, on Domestic Missions.

J. C. Grayson, J. R. Blanton and H. B. Wilson, on Sabbath Schools.

Called for the Circular Letter. Elder L. McCurry, who was appointed to write, failed to fulfill the appointment. He therefore, was excused, by appointing him to write the next Circular from the same subject given him last year: Proverbs xxix. 2.

The next annual meeting of this body will be held with the Cooper Gap Church, 15 miles west of Rutherfordton, Polk county, N. C.

Elected Elder J. C. Graysen to preach the next introductory sermon.

On motion, brethren E. Toms, G. W. Morgan and J. T. Price, were appointed to arrange Union Meetings.

On motion, the following correspondence were appointed to the different Associations:

To the Catawba—J. C. Grayson, B. E. Rollins and brethren D. D. Latimore and R. O. Ledbetter.

King's Mountain—Wm. Harril, B. E. Rollins, J. R. Bowman, W. J. Wilkey, A. McMahan, J. C. Grayson, C. B. Justice, A. Padget, W. Haynes and brethren H. B. Wilson and J. Whiteside.

Salem—C. B. Justice, J. R. Blanton, W. H. Logan, J. R. Bowman, Wm. J. Wilkey, A. McMahan and brethren Z. Whiteside and R. O. Ledbetter.

Broad River—A. McMahan, A. Padget, W. D. Lancaster, C. B. Justice, B. E. Rollins, L. McCurry, W. Haynes and brother R. H. Moore.

Proceeded to elect ministers to preach on Sabbath: Elder G. S. Jones to preach first. T. Dickson a Missionary sermon, followed by A. J. Cansler, according to the vote given.

Called for querries after one hours' recess.

Querry from Bill's Creek and Cooper Gap the same:

Is it agreeable to Baptist usage for a Baptist Church to call upon a Pedo-baptist, or elect them to preach for them monthly? Answer: No.

By motion, the Rule was suspended in order to appoint delegates to the Western Baptist Convention. In consultation, J. R. Blanton volunteers his services.

Committee on Finance report $16 63 cents in specie and $10 30 in Green Back.

Committee on Domestic Missions make the following report:

Your Committee appointed by this body at our last session to employ a missionary to labor in the McDowell field, ask leave to submit the following report, and are happy to say to you, that we have secured the labors of Elder C. B. Justice the first quarter at $75 00 per month, and continue him for the second quarter, we are sorry to say that in consequence of the confused state of public affairs, that he has not been able to render but twelve days' service; rode 162 miles, preached 26 sermons. The amount of money subscribed at our last session is $375 00, and since that time Rock Spring has subscribed $80 00, First Broad $45 00. We have received from Mt. Zion $50 00, from Bethlehem, $5 00, Head of First Broad, $40 00, Rock Spring, $65 00. Total amount collected, $130 00.

Paid to Elder C. B. Justice, $65 66 2-3, amount remaining in hands of Board $64 66 2-3 in cash, and $370 00 by subscription.—Owing to the depreciation or down fall of the currency, your committee thought it advisable to discontinue our missionary until the meeting of this body.

All of which is respectfully submitted,

B. E. ROLLINS, Chm'n.

Resolution.

Resolved, That the churches composing this body be requested to send up their standing on the subject of Temperance in their Church letter, which will save the Association of appointing a committee on that subject. Resolution of 1862 the established rule.

W. HAYNES.

The Committee on Union Meetings make the following report:

The committee to whom was referred the subject of Union Meetings. report that the Union meeting of the 1st district be held with the Silver Creek church on 2d Sabbath in May, 1866, commencing on Friday before.

2nd District at Montford's Cove, on the 2d Sabbath in April, 1866, commencing on Friday before.

3d District at the Head of First Broad, on 2d Sabbath in August, 1866, commencing on Friday before. The Association of 1867 to go to the 2d District.

Ministers appointed to attend Union meetings.

1st. *Silver Creek Church*, B. E. Rollins, C. B. Justice, J. R. Blanton, T, B. Justice and W. H. Logan.

2nd: *Montford's Cove.*—B. E. Rollins, J. R. Bowman, C. B. Justice, W. H. Logan, J. C. Grayson and W. G. Wilkey.

3rd. *Head of First Broad.*—B. E. Rollins, C. B. Justice, T. B. Justice, J. R. Bowman, W. J. Wilkey, L. McCurry and G. S. Jones.

Report on Correspondence read and adopted.

Report on Sabbath Schools.

White Oak Church reports a Sabbath School but no statistics.

Cane Creek Church reports a school with one superintendant, two assistants, one Secretary, 12 teachers, 45 pupils: read 1,154 chapters, memorized 5,215 verses, have a library of 56 volumes.

Cooper Gap Church reports a Sabbath School with one Superintendent, 10 Teachers, 1 Bible class, 7 Testament classes, 2 Primer classes, 13,000 verses of Scripture memorized; one of the female teachers committed to memory the entire books of Matthew and Mark; the children have recited 346 lessons by memory in the spelling book and primer; some of them committed to memory the "Confederate Primer" entire. The school numbers 150 pupils; the children were presented with a nice banner by the Superintendent.—We therefore, hope that the other churches will, for the future, encourage Sabbath Schools, as they doubtless are the great engine to religion.

J. C. GRAYSON, Chm'n.

Report on Domestic Missions.

Your committee report that owing to the exciting times, failure in the currency, &c., that little has been done on the important subject since our last session, though the McDowell mission is an inviting field, and white to the harvest, we think this subject should be kept constantly before the churches, and the labors resumed as soon as possible.

W. HAYNES, Chm'n.

On motion, agreed that the Clerk superintend the printing of the minutes, and that he have for his services four dollars in specie and four in Green Back, and have as many copies published as the remainder of the money will pay for.

Resolved, That the thanks of this body are due, and are hereby tendered to the citizens of this neighborhood and community for the kind and hospitable manner in which they have entertained this body during its session.

C. B. J.

On motion, adjourned to the time and place for our next annual meeting. Prayer by the Moderator.

L. McCURRY, Moderator.

W. H. Logan, Clerk.

SABBATH.

The Stand was occupied on Sabbath by the brethren elected, who preached to a large and well ordered assembly. We hope the word spoken will have the desired effect.

STATISTICAL TABLE.

	CHURCHES.	CH. CLERKS.	SUPPLIES.	POST OFFICES.	Ld's Day
1	Head First Broad,	J. G. Fortune,	B. E. Rollins,	Head First Broad,	1
2	Mount Vernon,	R. J. Williams,	W. H. Logan,	Rutherfordton,	4
3	Cane Creek,	R. K. Wilson,	Wm. Harril,	Patten Home,	3
4	Mount Zion,	D. D. Latimore,	L. McCurry,	Polkville,	4
5	Mount Lebanon,	M. B. Freeman,	B. E. Rollins,	Logan's Store,	3
6	Shiloah,	B. E. Blanton,	W. J. Wilkey,	Rutherfordton,	3
7	Cool Spring,	M. J. Harril,	Wm. Harril,	Webb's Ford,	4
8	Green's Creek,	D. Feagans,	A. McMahan,	Sandy Plains,	0
9	White Oak,	J. C. Waldrop,	None.	Columbus,	2
10	Rock Spring,	R. Whiteside,	B. E. Rollins,	Grassy Knob,	4
11	Mount Pleasant,	W. S. Hill,	Harril & McMahan	Webb's Ford,	0
12	Pleasant Hill,	J. L. Foster,	E. L. Taylor,	Rutherfordton,	2
13	Harmony Grove,	G. M. Walton,	C. B. Justice,	Dysartsville,	1
14	Bethel,	J. M. Rabourn,	J. C. Crayson,	Sugar Hill,	2
15	Mountain Creek,	J. T. Lewis,	W. H. Logan,	Green Hill,	3
16	Bill's Creek,	J. Taylor,	W. H. Logan,	Grassy Knob,	1
17	Moutford's Cove,	J. W. Morgan,	C. B. Justice,	Otter Creek,	2
18	Silver Creek,	T. Egerton,	W. H. Logan,	Columbus,	0
19	Dysartsville,	J. D. Taylor,	L. McCurry,	Dysartsville,	0
20	Sandy Spring,	C. Painter,	J. Williams,	Fingerville,	0
21	Camp Creek,	D. S. McCurry,	W. J. Wilkey,	Patten Home,	0
22	Zion Hill,	H. K. Keeter,	J. F. Pendergrass,	Marion,	0
23	Cooper Gap,	James Brown,	W. H. Logan,	Grassy Knob,	0
24	Mount Carmel,	No return,			0
25	Bethlehem,	N. Souther,	J. F. Pendergrass,	Old Ford,	0
26	Round Hill.	D. Morgan.	W. Haynes.	Cuba.	4

There may be some mistakes in these minutes, as the manuscript was so blotted that it was very difficult to read.—Pub.

STATISTICAL TABLE.

DELEGATES NAMES.	Bapt'd	R by L	dis by l	Rest'd.	Excl'd.	Dead..	Col'rd.	Total.	Contributions sp'cia	G.	B.
B. E. Rollins, J. M. Melton, W. Fortune, J. M. Moody, G. Fortune,	25	0	0	1	1	2	5	140	$1 30	$	00
H. B. Wilson, A. E. Miller, Z. C. Hardin, R. J. Williams,	32	14	0	0	2	2	28	161	60		50
J. T. Long, E. K. Wilson,	1	0	1	2	0	3	00	45	50		00
L. McCurry, J. T. Price, D. D. Latimore,	1	1	0	0	0	0	00	65	1 20		10
W. A. Wilson, W. Toms,	0	0	0	1	0	0	3	70	1 33		00
W. J. Wilkey, J. Wilkey, E. Toms, W. P. Abrams, T. Lovelace,	13	0	0	0	5	2	00	143	1 00		00
Wm. Harril, J. Bostic, M. J. Harril, J. Goode,	6	3	3	1	3	2	16	99	50		60
J. B. Swain, J. Feagans, G. A. Greenaway,	2	0	0	0	0	1	32	267	60		00
J. Hall, Wm. Bishop,	5	0	0	0	5	0	7	147	00		00
J. Whiteside, R. O. Ledbetter,	2	9	0	2	1	3	23	96	85		35
A. McMahan, J. Harril, S. Bostic,	2	1	0	0	0	0	00	77	75		00
O. P. Tayler, J. M. Taylor.	0	0	0	0	2	0	00	22	10		00
J. C. Grayson, A. H. Simons, B. P. Simons,	9	0	0	0	0	0	4	45	50		60
J. M. Rabourn, J. A. Hensley,	12	1	0	1	9	2	00	122	90		00
J. R. Bowman, W. Geer, J. P. Sorrels,	1	7	0	0	2	3	00	136	1 50		00
W. H. Logan, Wm. Flin, J. H. Halford,	48	11	5	3	4	6	36	226	85	1	15
C. B. Justice, P. Wilkerson, J. W. Morgan, N. H. Kilpatrick,	17	2	6	1	1	4	6	96	1 60		00
James Jackson, Jerry Jackson,	0	0	2	0	1	0	9	97	00	1	00
P. P. Price, W. T. Walker,	1	1	3	0	0	2	3	70	60		60
A. Padgett, W. D. Lancaster, S. R. Lancaster,	0	0	0	0	3	0	0	22	30		00
Wm. Nix, G. W. Guffy,	21	2	0	0	3	2	0	138	1 00		00
I. A. Reel,	4	0	0	1	1	0	5	42	80		00
J. R. Blanton, J. Jackson, J. Brown, W. R. Jackson, S. D. Searey, A. Jackson,	88	0	3	0	7	2	10	230	10	2	60
	0	0	0	0	0	0	0	00	00		00
G. R. Morgan, R. H. Moore,	0	1	1	0	0	3	2	55	00	1	00
W. Haynes, M. Harris, D. Morgan.	0	0	0	0	0	0	2	16	45		00
	289	55	30	13	50	39	189	2547	16 63	10	30

MINUTES

OF THE

TWENTY-EIGHTH ANNIVERSARY

OF THE

Green River Baptist Association.

HELD WITH

Coopers' Gap Church,

POLK COUNTY, N. C.

October 5th, to the 8th, 1866.

RUTHERFORDTON, N. C
PRINTED AT THE STAR OF

1866.

MINUTES

FRIDAY, October 5, 1866.

At 11 o'clock, A. M., the Introductory Sermon was preached by Elder J. C. Grayson, from 1st Tim. 4 : 16.

In the afternoon the delegates reassembled, and, prayer having been offered by Elder L. McCurry, the letters from the Churches were read, the names of the delegates enrolled, and the state of the Churches minuted.

Elected Elder J. C. Grayson Moderator, and Elder C. B Justice Clerk.

Called for correspondence from sister Associations, and received.

From Salem, Elder Joseph Blythe, and brethren S. Waldrop, and G J Blythe.

From Kings Mountain, Elders G. W. Rollins, G. M. Webb, and Brethren N. Scoggin and J. R. Logan, with a letter and minutes.

From Broad River, Elders T. B Justice, and W. Curtis, L L D., with a letter.

From Catawba, none.

On motion, visiting Brethren in the Ministry were invited to seats with us, Elder G. W Mace, and J. Holbert took seats.

On motion, the Moderator appointed the following Committee, on the business of the Association : L. McCurry, A. Padgett, J. R. Bowman, with the Moderator and Clerk.

On motion, after singing, and prayer by Elder G. W. Rollins, the Association adjourned till to-morrow morning, at 10 o'clock.

Saturday Morning, October 6th.

The Association was opened with singing, and prayer by Brother Webb

Called for the report of Committee on Business of the Association, which was read and adopted.

Called the roll, and marked absentees.

Read and approved the minutes of yesterday.

The Moderator appointed the following Committees :

On Missions :—C B. Justice, and B. E. Rollins.

Temperance :—W. Haynes, and H. B. Wilson.

Sabbath Schools:—J. W. Morgan, and R. O. Ledbetter.
Periodicals:—L. McCurry, and C. Durham
Correspondence:—J. R. Bowman, and A. McMahan.
Finance:—J. T. Price, T. P. Hemphill, and B. P. Simmons
Queries:—A. Padgett, W. Curtis, L. L. D. G. W. Rollins, W. Haynes, and T. B. Justice.
Preaching:—D. D. Latimore, J. B. Grayson, W. Blanton, Pastor and Deacons of Cooper's Gap Church.

Called for the Circular, Elder L. McCurry having failed to write on the subject given him, read a Circular on Sabbath School, which was adopted and ordered to be printed with the Minutes.

Appointed Elder J. R. Bowman to write the next Circular letter. Subject, Foreign Missions.

Appointed the next Association to be held with the Montfords Cove Church, 15 miles N. W. of Rutherfordton, to commence on Friday before the first Lord's day in Oct., 1867.

Elected Elder L. McCurry to preach the introductory sermon.—W. H. Logan alternate.

Elected, Elders T. B. Justice, W. Curtis, L. L. D. and G. W. Rollins to preach on Lord's day in the order of their names; the second sermon to be on the subject of Missions.

On motion, agreed to take up a collection for Missions, after the second sermon, on to-morrow.

Read and adopted the report on Periodicals. See Report A.

The Committee on Temperance made their report which was adopted. See Report B.

Read and adopted the report on *Missions*. See Report C.

Read and adopted the report on Correspondence.

The Moderator appointed Messengers to corresponding Associations.

To Broad River—Elders B. E. Rollins, A. McMahan, L. McCurry, W. J. Wilkey, J. C. Grayson, C. B. Justice; Brethren R. H. Moore and James Wood.

To Salem—Elders A. Padgett, W. D. Lancaster, W. H. Logan, C. B. Justice, W. Haynes and Brother J. C. Waldrop.

To Kings Mountain—Elders C. B. Justice, J. R. Bowman, L. McCurry, A. Padgett, and Brother D. D. Latimore.

To Catawba—M. D. Coru.

Appointed the next Union Meeting to be held with the Church at Shiloh, on Friday before the 3rd Lord's day in April, 1867, and that Elders W. H. Logan, J. R. Bowman, A. Padgett, A. McMahan and B. E. Rollins attend it.

Elder A. Padgett, offered the following preamble and resolution, which was adopted.

Whereas, there seems to be a growing tendency on the part of many of our Church members to engage with the world in revelry and many frivolities, such as plays, dancing &c., which we consider a growing evil, therefore

Resolved, That we advise our Churches to discipline all members thus engaged, and unless they abandon the nefarious practice, exclude them.

After singing, and prayer by Elder L. McCurry, adjourned to meet at 9 o'clock Monday morning.

Sunday Morning, October 7th, 1867.

Elder T. B. Justice preached, followed by Elder W. Curtis, L.L.D., a Missionary sermon, after which a collection was taken up for Foreign Missions, amounting to $9 65 in currency, and $7 39 in specie. In the afternoon, Elder G. W. Rollins preached, and it is hoped that the labors of the day will be productive of much and lasting good.

Monday, October 8th.

The Association met at 9 o'clock, and was opened with singing, and prayer by Elder E. L. Taylor.

The Committee of Finance reported $15 80 in specie and $10 40 in currency, sent up by the Churches for printing Minutes.

Ordered, that the Clerk retain $4 00 in specie and $1 00 in currency for his services, and that he have as many Minutes printed as the remainder of the money on hand will pay for.

The Committee on Queries made their report, which was adopted and the Committee discharged. See Report D.

Read and adopted the report of the Committee on Sabbath Schools. See Report E.

J. R. Bowman, an excluded member of Cooper's Gap Church, presented a memorial, and letter of agrievance, signed by thirty five members of the Cooper's Gap Church, asking the Association to investigate his case, and give him such advice, as his case demands. On motion, the Moderator appointed Elders L. McCurry, C. B. Justice, E. L. Taylor, W. D. Lancaster, C. Durham, B. E. Rollins, A. McMahan, W. Haynes, Brethren E. Toms, J. W. Morgan, with the Moderator and Clerk, a committee to meet with the Cooper's Gap Church, on Friday before the 3d Lord's day in November, 1866, to investigate said difficulty and report to this body at its next meeting.

On motion, Elder C. B. Justice, W. Haynes, B. E. Rollins, and J. R. Bowman were appointed delegates to the next meeting of the western Baptist State Convention of N. C.

Resolved, That the thanks of this body are due, and are hereby tendered to the Coopers Gap Church and community, for their hospitality during our stay with them.

After singing, and prayer by Elder W. Curtis, LL. D., the Association finally adjourned.

J. C. GRAYSON, *Moderator.*

C. B. JUSTICE, *Clerk.*

A.

Report on Periodicals.—We the Committee on Periodicals, beg leave to make the following report:

WHEREAS, Money is very scarce, we recommend the *Biblical Recorder*, our State Paper, that has withstood the storm of war, and in fact all the storms for about thirty years, and which is edited by the ablest editor that it has had since the days of Brother Meredith, it is certainly Baptistic; we therefore recommend it to every Baptist family.

Lewis McCurry, *Chairman.*

B.

Report on Temperance.—Your committee on Temperance report:—That we feel to thank God and take fresh courage, in the prosecution of this sacred *cause*: that it may be carried on among the Churches, until the last enemy is destroyed. Temperance is one of the graces of the spirit—"add to your Faith virtue to Virtue knowledge, to Knowledge Temperance." An enlightened people are a temperance people. Our churches all report themselves clear of distillers, venders and beverage drinkers. Surely, our labors are not in vain in the *Lord*. Our Churches should endeavor—yea earnestly contend for a *sound* ministry, on this as well as on all the fundamental *doctrines of the Gospel*—a sound ministry, sound churches—unsound ministry, unsound churches. "Touch not, taste not, handle not, the unclean thing." "Fear God and keep His commandments, for this is the whole duty of man."

W. Haynes, *Chairman.*

C.

Report on Missions.—Your committee on Missions are very sorry that circumstances have been such, that for the last year we have been compelled to abandon our Missionary work and have thereby sustained considerable loss; but think the time has now arrived, when we should resume the cultivation of the fields that are "already white to the harvest,"—and if we cannot give the richman's eagle let us give the widow's mite.

There are many sections of our country that call for efforts upon our part, to send them the Gospel, and the question at once presents itself—how shall we meet the demands that are upon us? For while the home field calls for aid, and while we find in almost every corner of our country, weak churches that need assistance, and destitute sections that call for ministerial labor, the voice of our Missionaries reach us through the Board calling for assistance, and telling us that they have sacrifice everything they can,—have labored with

their hands for a support, and that now it will be impossible for some of them to support their families, even in this way, in consequence of the distracted condition of the countries in which they are laboring. In answer to these questions, we recommend that each Minister in this Association be requested to labor in the bounds of this Association, for one month, between this and the next meeting of this body; and that they rely on their fields for support, and that we advise the churches to pay them as well as they can for their services. We also recommend that the collection taken up on Sunday be applied to Foreign Missions.

C. B. Justice, *Chairman.*

D.

Report on Queries—Your committee on Queries respectfully report—that in answer to the *first* query from Rock Spring Church as follows:

Is it according to Baptist usage for a church to call in a committee from other churches, and refer a matter to them, and after receiving their report, proceed to exclude the defendant contrary to the advise, or wish of the committee? They submit that these are the principles and usages of the Baptist churches, A church when dealing with a brother in disorder may call together a committee of Brethren from sister churches to advise her when in difficulties, and if these difficulties are only as to matters of judgment as to fact, or expediency in one of two or more courses to be pursued, may bind herself to be governed by the decision of the committee and then is so bound; but as to matters that involve the good standing or the excommunication of a member, while a church may ask advice she cannot delegate the final decision of he questions to any other body, but must make this herself as before the great Head of the church and with prayer to God.

In answer to *second* query as follows:—Should a minister rebaptise a candidate into the fellowship of a church, whom he had baptised in the fellowship of another church, and who had been excluded for gross disorder from the church first joined? They recommend the answer to be without any qualification, No.

In answer to the following query from Camp Creek Church:—What course shall a regular Baptist church pursue with a member who has obtained a letter of dismission to join another church of the same faith and order, and on that letter has joined the Primitive Baptist, and engaged in distilling? They recommend the following answer:

By referring to the Minutes of this body for 1857 it will be found that the correct principles is laid down, that the mere giving of a letter of dismissal to a member to join a sister church does not in itself dismiss the one that obtains it, but that the dismission is only complete when such a one is received into another church; his membership therefore remains, even while holding the letter, in the church that gives it, as therefore a letter cannot be, and never is given by any of our churches, to any but a sister church of the same faith and order. The party enquired about in the present query is still a member of the Camp Creek church, and is to be cited to them and dealt with by them; and if he will not appear should be excluded for contempt of the church.

In answer to the query from the Cool Spring church as follows:—What shall we do with the colored members? Your committee recommends the following:—That for the present, at all events, the church relations of the colored members [to which of course they suppose the query only refers] be continued as they have been hitherto regarded.

In matters relating to their own people it is believed that they should be fully consulted and that they should now be especially counseled to preserve their good order and regular attendance with us—kindness and forbearance with them is evidently required while they are so disturbed by so many circumstances calculated to turn them aside from their simplicity in Christ.

A. Padgett, *Chairman.*

E

Report on Sabbath Schools—Your committee on Sabbath Schools do report:—That we think it unnecessary to enter into a discussion of the merits of Sabbath Schools, as that subject has been ably discussed in the Circular read and adopted by this body, we recommend a careful perusal of said Circular.

J. W. Morgan, *Chairman.*

Statistical Table.

Churches,	Clerks.	Supplies.	Post Offices.	Lord's Day	Delegates Names.
H'd 1st Broad,	J. G. Fortune	B. E. Rollins	H'd 1st Broad,	4	* B E Rollins, J M Mode, J Mooney,
Mt. Vernon,	R. J. Williams	W. H. Logan	Rutherfordton,		H B Wilson, A E Miller, R P Geer.
Cane Creek,	R. K. Wilson	G. W. Rollins	Pattons Home,		R E Wilson
Mt. Zion,	D. Latimore	L. McCurry,		4	*L McCurry. J T Price, D D Lattimore.
Mt. Lebanon,	M. B Freeman	B. E Rollins	Logans Store.	3	A P Hamilton, A E Wilson.
Shiloh,	B. E. Blanton	W. J Wilkie	Rutherfordton,		*W. J Wilkie, * L Culbreth, *J. Wilkie, E. Toms, J. W
Cool Springs.	M. J. Harrill	W. Harril			*W Harril, M J Harril.
Greens Creek,	D. Feagans	A. McMahan	Sandy Plains,	3	D Feagans J Feagans, J W Feagans, J L McDowell.
White Oak,	J. C. Waldrop	W D Lancaster	Columbus	3	D Garret, W Splawn, J C Waldrop.
Rock Springs,	B. Whitesides	B. E. Rollins		4	A O Lynch, R O Loftin ver. R Whitesides, Z T Whitesi
Mt Pleasant,	W. S. Hill	W. H & A McM	Webbs Ford,		*A McMahan, † Durham,
Pleasant Hill,	N. E. Walker	E. L Taylor	Rutherfordton,		*E L Taylor, N E Walker, Jas. Grizel.
H. Grove,	G. M. Walton	C. B. Justice	Dysartsville,	1	*J C Grayson, B P Simmons,
Bethel,	J. M, Raborn	J. C. Grayson	Sugar Hill,	2	M W Morgan, J B Grayson.
M'p'n Creek,	W. McEntire	W. H. Logan	Rutherfordton,		*J R Bowman, W Geer, Wm Geer, J P Sorrels
Bills Creek,	J. Taylor	W. H. Logan			*W H Logan, W Flinn, J W Holford.
Montfold Cove,	J. W. Morgan	C, B. Justice	Otter Creek.	2	*C B Justice. J W Morgan, T P Hemphill,
Silver Creek,	T. Egerton	W. H. Logan	Columbus,	2	Jerry Jackson, A Jackson,
Dysartsville,	J. D. Taylor	C. B. Justice	Dysartsville,	4	Wm Blanton,
Sandy Springs,	L. Lancaster	A. Padgett		1	*A Padgett, *W D Lancaster, L R Lancaster, J T Splaw
Camp Creek,	J. Pope	W. J. Wilkie	Pattons Home,		J Pope, G W Guffy.
Zions Hill,					No return.
Cooper's Gap,	J. Brown	W. H. Logan			J Brown. I M Frady, J Cowart. L Cowart J Jackson.
Mt. Carmel,	T. Hawkins	J. Pendergrass	Marion,	3	T F Hawkins, R Odom,
Bethlehem,	N. Souther	C. B. Justice	Black Mountain,	3	R H Moore, N Souther,
Round Hill.	D. Morgan	W Haynes	Cuba,	1	*W Haynes, D Morgan.

Total

Those marked [*] are Ordained Ministers, those marked

Circular

Dear Brethren:

Considering all the circumstances in which we are placed, we have thought it better to change the subject of our Circular Letter to you, for the present year, to that of the *Nature and advantages of Sabbath Schools, and the best mode of conducting them.* We are glad that this is not an entirely new matter for your consideration, but it is certain we have not had the success that the advocates of this cause expected, and that even the attention and the prominence we now give to it would seem to require. The present number of our Churches is twenty five, of Ministers ordained and licentiated, about twenty, and of church members about tweuty-five hundred or the average of one hundred to each church. Now it is at once evident, that if a School equal to the membership of the churches could be gathered every Lord's Day, even for nine months of each year, the influences of our Churches would be amazingly increased. We hope dear brethren to show yon that this can be done.

What is a Sabbath School? We answer, any number of people of all ages beyond infancy gathereh togather to learn and to understand the scriptures on the Sabbath day, by means of personal conversation. We beg you, dear brethren, especially to consid er tis explanation of what we mean by a Sabbath School. Most frequently the idea of the schooi is, that it is almost if not entirely for children; but this must not be, and for the best that can be done by this institu ion ought not to be. All, of all ages, should join in the classes of the Sabbath School. None of us are ever too old to leain and especially to learn to grow in the understanding of the Bible.

God has given us *the time* especially for this and shall we not use it? Let us remember, that when a child is twelve years of age it has had one year of Sabbath days since it was five years old, in which it ought to have been learning nothing but about its Bible and the Gospel of Christ. One year's schooling for the kingdom of God certainly provided for before a child is twelve years old—can we any longer afford to throw it away? Will there be any excuse for parents, at the last day, if their children cannot read the Bible, do not know its most important facts and understand its prominent doctrines? Still further we urge it upon you, that for every seven years of life we pass we have secured to us one year of Sabbath days, in which by properly ordered Sabbath Schools, we may all of us be instructed in the truths of the Bible. Has our Heavenly Father provided for our welfare so certainly in any other thing as in this if we keep our Sabbaths for their proper duty? At twenty-six years of age a young man or young woman has had three years of Sabbath days for schooling in the Bible; at forty-seven a mature man or woman may have spent six years of Sabbath days doing nothing else but studying and learning the Bible to fit him or her for usefulness here, or for heaven and holy duties hereafter. We have no such certain time for attention to any single earthly occupation. Who can tell what can be accomplished in three years or in six years of constant learning of any subject? We only now beg you no longer to throw away, by carelessness, in ignorance of what you are about, or in most culpable disobedience and contempt of God, your Sabbath days—your opportunities for learning how to read the Bible and all its blessed truth. *The time* therefore for the Sabbath school is such a portion of every Sabbath day throughout the entire year as can be appropriated to it without interfering with other sabbath duties. If possible the school should not be suspended in the winter season.—We know that at present our meeting-houses are inconvenient and cold for the most part, and in the winter season difficult of access; but a little effort joined with a little liberality may soon improve our meeting-houses, and a little perseverance joined with a strong desire will for the most part overcome rhe last named difficulty. The School had to some convenient private house, neighborhood, school-room, or other place during the better even be adjourned cold and rainy weather than be suspended.

As to *the members* of whom the sabbath school ought to be composed we believe they should be *all* of all ages and of all classes included within our bounds, who can attend. Those who cannot are surely but those who by infirmity or illness, by necessary care of the house or of the little children must of necessity remain at home, or those who have to attend on other religious, or other necessary duties. We would have our sabbath schools include everybody else; the gray haired patriarch of many years—the active man of business—the influential mothers of Israel and all the youth and children of our congregations and neighborhoods. We do not forget that the *History* of modern sabbath schools, and the manner in which they have been carried on do not provide for and bring out all these views that we are presenting; we are aware that at first sabbath schools were particularly designed for the children and for the poor. When Robert Raikes and George Fox in Bristol began their work poor children were those whom they gathered together. But how has the blessed principle, that they then struck out, shown itself to be one of those long forgotten priviledges and duties of which they then only recognized a part. They were for vigorously applying, for one class, what yet had to be done in common for all people to whom the Bible shall go. The systematic instruction in the Bible, by individual and personal conversation, of every one in a christian land, is the great truth of which they only let escape a glimpse. Since their time how greatly has this institution been enlarged; now it certainly embraces everywhere the children of all classes, rich and poor, educated and uneducated, together with a large portion of members of all christian churches and their congregations. We only wish to urge on the day when sabbath schools shall embrace all of any class who can attend. That this great movement for the improvement of our race began with the poor, and with children only ensures its onward progress and future triumph, as in the boiling of water, he is foolish and cannot warm but the smallest part who shall place the fire on the top of the vessel

that contains it, but must always put the vessel above the fire to heat the lowest portions first, so all reforms that have benefitted society have commenced with its lowest divisions. The advancement of the bounds of this institution tell all classes of all ages are included is therefore most certain.

The subject matter to be taught in the sabbath-school is always the Bible and what bears directly upon it. Other things, that do not do, so should not be taught there. This principle should never be lost sight of or the sabbath-school will be broken. The education in reading and other things that may be required will be indirectly given. This will be given; it is not wrong to learn to read in the sabbath-school but it must be by learning *to* read about God. Books can be obtained that will thus teach children and all persons; and children and grown people may often get all the direct tuition they ever receive in the sabbath school. It will not be the worse for them that perhaps the first lesson in reading that they ever received was that G O D spell God; in geography that "God called the dry land earth, and the gathering together of the waters called he seas," or in astronomy that "God made two great *l*ights, the greater to rule the day and the lesser to rule the night; he made the stars also." Indeed as to *H*istory as to Arithmetic, and as to almost all sciences the elements of them must be touched upon that we may understand the Bible, and *t*he Bible requires us to learn them. Chiefly, however, the Bible is to be committed to memory, one part of it is to be compared with another, and the instruction for the heart and for the conscience, and for the poor lost sinner, that gathers about Jesus Christ is to be attended to. Singing must also as one of the best methods of holding and improving the heart for God be particularly attended to. All that can learn to speak should learn to sing—and first to sing God's praises and the love of Christ. Nor is a sabbath-school to be carried on without prayer, it should always thus be opened and often thus be closed. And though not a meeting of the church or branch of the church it is an especial meeting of the congregation of those who would worship God and learn his will, under the entire direction of members of the church, and it becomes an auxiliary means of preaching the word of truth in a most efficient and direct way. Its purpose on the part of those who conduct it should be to cultivate the gift of teaching, of public prayer, of exhortation, and of the most blessed of Christian duties—that of winning souls to Chsist.

As to *the Advantages* of sabbath-schools we would write to you more directly still. We are told in the prophecy of Malachi, chap. IV: 5, 6. that "before the coming of the day of the Lord," which refers to the establishing of Christ's church in her full power and glory in the earth, as at first begun when Christ took upon himself our human nature and because the child of the virgin, but is successively fulfilled in the spreading of the Gospel, of Christ throughout the world and the revivals of pure religion among the churches that the prophet who goes before the Lord turnes "the heart of the fathers to their children and the heart of the children to their fathers." This surely has its accomplishment in part in the sabbath-school enterprise. It is not to be overlooked that Robert Raikes and George Fox called attention to this great cause a few years before the great revival in the churches as to the their attention to the missionary cause in sending out Carey, Ward and Marsheman to India and China, and in the foundation of the first Bible Society mainly under the energetic labors our devoted brother Wm. Hughes—as Baptist we may indeed be thankful to the great Head of the Church that our own brethren Raikes, Carey and Hughes are among the most prominent in the discoursing of this great day of the spread of the Gospel now so far advanced. But the Saviour gives in his own life the best explanation and enforcement of this prophecy and of our present subject, while we read about old Simeon and Oema taking up the holy Babe in their arms while Jesus himself, as a man in the prime of his day, gather around himself, as chosen desciples for the most part certainly young men, and his favorite stopping place and work near Jerusalem is with such young people as Lazarus, Martha and Mary, joining with them the youths of the city and the little children, and says "Suffer even little children to come unto me, and forbid them not for of such is the kingdom of Heaven," we may see that the blessings of our religion are intended to unite young men and maidens, old men and children to praise the

name of the Lord." But again sabbath-schools have never been established and properly carried on but for a little while without the youth and members of its Bible classes and those engaged therein being brought in large numbers into the church. It is the nursery of the church, a vigerous sabbath-school always indicates a lively church—choicest spiritual plants are here raised, afterwards to be transplanted into the garden of the Lord. In one year in the report of sabbath-schools as brought to the knowledge of the writer of this letter over ten thousand converts from the pupils were received into the churches, and over five thousand who afterwards became teachers or had been teachers of the junior classes. Of five hundred and seven ministers among various churches three hundred and twelve had been sabbath-school scholars, and in eight years of the operations of the American sabbath-schools Union twenty-six thousand three hundred and ninety-three hopeful conversions of its members were reported. The moral influence exerted on all is not to be passed over. No member of Raike's sabbath-school was ever found in a jail, though all his pupils were from the necessitous and the ignorant poor; of five hundred committed to prison for various offences, but three had ever been in the sabbath-school. This institution purifies and elevates the moral character of any people. It provides them with beneficial reading, with multitudes of volumes of the best of books. The grossly immoral reading now circulating in our land, and much that is most baneful even in our newspapers and especially read on the sabbath day may thus be counteracted. In our noble, healthful and rich mountain valleys we need but to be supplied with pure streams of knowledge to enjoy the paradise of God. Let us have them. they are within our grasp. but, especially are our churches to be benefitted hereby. All of their members should feel themselves bound to be concerned most deeply in the welfare of this cause, all who can, immediately ought to attend the sabbath-school and aid it every Lord's day. Then do you not see, Dear Brethren, that we at once return to the old land mark, the true primitive order, of being always gathered together on the first day of the week, see John XX:19-29v—Acts XX:7v.—1 Cor. XVI:2v—Rev. I:10v. Indeed we do not grow in grace and in knowledge as churches, because we only meet on one sabbath in the month and the day before for church business, instead of every Lord's day. We almost starve our own souls; they have their rights for more spiritual food, he that sinneth in this thing wrongeth them—"wrongeth his own soul." The excuse has been, we have not ministers enough, by this is meant ordained preachers, to meet with us every Lord's day, and therefore we cannot meet together for profit. We need not have an ordained minister with us every time we assemble, and this institution of the sabbath-school proves this, calls us together to give us something to do as individual christians for ourselves and for those sinners around us, who are perishing for lack of knowledge. Our church members may here discover and improve their own spiritual gifts, those especially of prayer, of teaching or of exhortation. This is greatly needed; we now have hardly an opportunity for doing it. How few of our brethren, even of our aged brethren, have been in the habit of leading in prayer in any of our meetings; we fear even of praying at home with their families constantly as they ought to do. Some perhaps never have prayed in public; some churches have not a member that thinks of doing this except to say he has no gift—he must be excused. Now the sabbath-school meeting will lead most assuredly to the prayer-meeting, and thus to a regular if not a full service of divine worship every Lord's day. From these meetings our young gifts for teaching, and the ministry will be discovered and improved till we raise up constantly among ourselves a home made ministry through the grace of God—educated too in the ministry if not for the mintstry. Some such gathering as these seem the only opportunities to secure these gifts. Let us try for them and by sustaining our sabbath-schools every Lord's day sweep away our poverty and our reproach as to spiritual things. What have our young brethren and our young sisters now to do in our churches, or for our churches, of direct duty after their baptism? Almost nothing. Is it not a wonder that more of them are not again entangled in the dissipation and temptations of the wicked world around them—

Satan finds abundant ills
For idle hands to do."

Let them sit no longer all the day idle in the market place, let them go into the vineyard and they shall receive their penny.

Lastly as to *the manner of conducting them.* First, let the names of all who join the school be entered on a list made for the purpose, and the presence or absence of each be carefully noted down every Lord's day; then let a general superintendant be chosen or appointed, who shall conduct the exercises of the whole school, such as opening it with prayer and singing, and reading a portion of the Scriptures, and closing it with appropriate remarks or such exercises as shall be most beneficial or he shall ask another to discharge some of these duties in his stead; let him also see that the classes are properly supplied with teachers, and that the record of attendance is properly kept; if there is a library, or any funds belonging to the school, let him see to it that they are faithfully attended to; let him remember that on him, as an individual, more responsibility rests for the welfare of the school than on any other single person, his perseverance, his spirit, his tact, his prayerfulness will give character to the school. Let a sufficient number of teachers be appointed, or chosen, to divide those who attend into classes of from six to ten in each. The class of the grown persons will of course select their own teacher or leader; the classes of children, and their teachers, can be appointed by the superintendant, or the whole of the grown members of the school can regard themselves as a sabbath school society and can elect their teachers, clerks, librarian, treasurer and superintendant. The classes when once arranged should be thus kept, the teacher who instructs or leads them should especially prepare himself so to do, and always, if possible, be present, if necessarily absent he should feel bound to send a supply in his place or notify before hand the superintendant of his expected absence. Books of questions suitable to the capacities of the various classes should be obtained and each member should own one. Other books to make up a suitable library should be obtained and circulated, a small amount will buy a great many books; a cent a week from each member regluarly brought to the school will get all that is needed in the way of books and will supply to every member the "KIND WORDS', published every month by the sabbath-school Board of our church, located at Greeneville, S. C. The lessons for each sabbath should be clearly given out by each teacher to his class, this should not be too long. *A* hymn or verses of a hymn should be learned every week by the children; conversation between the teacher and scholars upon the lesson should always occupy part of the time. The meaning and intent of what is taught in the lesson should always be enlarged upon. If a sufficient number of suitable books for the older classes cannot be got, lessons of an assigned portion of the Bible itself can most profitably be taken; so much of it to be memorized, or so much of it to be only examined as to its meaning and allusions, as may be thought best. In any case the mere recitation of a lesson should not be the only thing done; conversation upon it must not be overlooked, and the whole of the time allowed for the lesson should be occupied upon it. The teacher should sit with the class and especially with the children from the beginning to the end of the exercises, should try and be there first and remain till the last. All the exercises should be short, the whole of them as a general thing should not occupy more than from one hour and a quarter to one hour and a half. The order will perhaps be most advantageously this, *first* singing a hymn, *second* reading a short portion of the Scriptures rarely over fifteen to twenty verses; *third* a short prayer; *fourth* attention to the lessons for not over three quarters of an hour, a signal to begin and end this duty should be given by the superintendant; and all should attend to it; *fifth* the books should be distributed or any general arrangements made with the classes, the next lesson be assigned, the attendance noted or reports read; *sixth* any short address by the superintendant, or a stranger present, or interesting remarks by others may be made; *seventh* close with singing either a hymn or more extended singing exercises as may be thought best.

From what has thus been suggested surely at least one half of our present members can be induced to attend in every church and each of these can bring at least one from our congregation and organize these sabbath-schools. When this is done we anticipate another pentacostal season in the coming year and be assured that when they who fear the Lord speak often one to another the Lord will hearken and hear it and write it in his book of remembrance, and they shall be his in that day when he makes up his jewels, and they shall be spared as a man spareth his own son that serveth him.

MINUTES

OF THE

GREEN RIVER BAPTIST ASSOCIATION,

AT ITS

TWENTY-NINTH ANNIVERSARY,

HELD WITH

MONTFORD'S COVE CHURCH,

RUTHERFORD COUNTY, N. C.,

OCTOBER 4TH TO 7TH, INCLUSIVE,

1867.

"COTTAGE OFFICE,"

NEAR HENDERSONVILLE,

1867.

FRIDAY, OCTOBER 4th, 1867.

The Green River Baptist Association convened with the Montford's Cove church.

The Introductory Sermon was preached by Eld. L. M'Curry, from the 15th verse of the 2nd chapter of 2nd Timothy.

After prayer by Eld. W. H. Logan, took a recess of an hour, after which the Delegates assembled in the house, and prayer having been offered by Eld. J. C. Grayson, read letters from twenty-six Churches and enrolled Delegates' names.

Proceeded to re-organize the Association, by electing Eld. J. C. Grayson, Moderator; and Eld. C. B. Justice, Clerk.

Called for Correspondence, and received from

SALEM.—A package of minutes, but no messenger or letter.

KING'S MOUNTAIN.—A letter and package of minutes, by the hands of Elders G. M. Webb, G. W. Rollins and bro. W. Harris.

Broad River.—A letter by Elders M. C. Barnett and T. B. Justice.

Catawba.—A minute by W. P. Hemphill.

Invited visiting brethren, in the Ministry, to seats. Invitation accepted by Eld. N. Bowen, of the Salem Association.

Appointed Elders L. M'Curry, A. M'Mahan, B. E. Rollins, with the Moderator and Clerk, a Committee of Arrangement.

Appointed A. M'Dowell, H. B. Wilson and B. P. Simmons, with the Pastor and Deacons of Montford's Cove church, a Committee on Preaching, whose duty it shall be to arrange preaching during the session of the Association, except on Lord's Day.

On motion, adjourned until to-morrow, 10 o'clock, A. M. Prayer by Eld. G, M. Webb.

Saturday, October, 5, 1867.

Met according to adjournment. Prayer by Eld. J. R. Denton.

Read and adopted the report of the Committee of Arrangement.

Called the Roll and marked absentees.

Read and approved the minutes of yesterday.

Read Constitution and Rules of Decorum.

The Moderator then announced the following committees, to wit:

On Missions.—C. B. Justice, N. Bowen and W. J. Wilkey.

" Temperance.—J. R. Denton and D. D. Lattimore.

" Sabbath Schools.—J. R. Blanton and J. M. Mode.

" Periodicals.—B. E. Rollins and C. B. Justice.

" Correspondence.—W. Haynes and A. M'Mahan.

" Finance.—J. F. Pendergrass, E. Toms and J. Brown.

Called for the Circular Letter. Eld. J. R. Bowman, who was to have written the Circular, reported that on account of ill health he had failed to write; whereupon, on motion, he was excused.

On motion, bro. B. P. Simmons, with the Moderator and Clerk, were apponited a committee to examine the works of Dr. Fuller, and select a Circular Letter from said works, to be published with these minutes.

Elected Eld. J. C. Grayson to write the next Circular Letter; said Circular to be written on Charity.

The following Query, from Mt. Pleasant church, was then taken up and discussed, viz:

Is it consistent with the Word of God, and Baptist usage, for a Presbytery to ordain Deacons without examination?

After remarks by Elders Grayson, Barnett and M'Curry, the Association adjourned for one hour.

AFTERNOON SESSION.

Resumed the consideration of the Query from Mt. Pleasant, and after remarks by Elders T. B. Justice, Bowen, Wilkey, M'Curry and G. W. Rollins, it was answered in the negative.

Agreed that the next session of this body be held with the Shiloah Church, situated 5 miles South of Rutherfordton, to commence Friday before the 1st Lord's Day in October, 1868.

Elected Eld. W. H. Logan to preach the next Introductory Sermon; Eld. B. E. Rollins, alternate.

Elected Elders G. W. Rollins, M. C. Barnett and N. Bowen, to preach on Sabbath, in the order of their names.

Ordered that a collection be taken up for Missions after the 2nd sermon on Lord's Day.

On motion, adjourned until Monday morning, 10 o'clock.

Prayer by C. B. Justice.

LORD'S DAY MORNING, 10 O'CLOCK.

The stand was occupied at 10 o'clock, A. M., by Eld. G. W. Rollins, followed by Eld. M. C. Barnett, after which a collection was taken up for Missions, amounting to $8 48, in currency, and $5 18, in specie. In the afternoon Eld. N. Bowen preached, followed by Eld. T. B. Justice, who closed the exercises of the day.

MONDAY, OCTOBER, 7, 1867.

The Association met according to adjournment. Prayer by Eld. W. Haynes.

Called the Roll, and marked absentees.

The Committee appointed at the last session of this Association, to visit the Cooper's Gap church, and try to settle a difficulty between said Church and J. R. Blanton, reported that they met with the Cooper's Gap Church on Friday the 22nd day of March, 1867, and a quorum of the Committee not being present, those in attendance persuaded the Church to reconsider the case, and try to settle the difficulty themselves, which they readily agreed to do, and at once proceeded to investigate the case; and upon an acknowledgement being made by said Blanton, did restore him to the fellowship of the Church; and also, restored his credentials.

The above report was received, and the Committee discharged.

Read and adopted the Report on Missions. See report **A.**

Report on Temperance read and adopted. See report **B.**

Report on Sabbath Schools read and adopted. See report **C.**

Read and adopted the report on Periodicals. See report **D.**

Read and adopted the report on Correspondence.

Read and adopted the report on Finance, which shows $5 03, in specie, and $18 85, in currency, sent up by the Churches, for printing Minutes,

Appointed correspondents to sister Associations:

BROAD RIVER.—Elders W. Haynes, C. B. Justice and A. M'Mahan.

SALEM.—Elders W. J. Wilkey, W. H. Logan, C. B. Justice, W. Haynes, J. R. Blanton, J. F. Pendergrass and bro. J. M. Frady.

KING'S MOUNTAIN.—Elders L. M'Curry, B. E. Rollins, C. B. Justice, W. Haynes and bros. J. M. Mode and D. D. Lattimore.

CATAWBA.—Eld. J. C. Grayson and J. R. Denton.

Agreed to hold a Ministers' and Deacons' meeting, in connection with the next Union Meeting of this Association, which will meet with the Church at Rock Spring, on Friday before the 4th Lord's Day in November, 1867.

The following resolution, by J. R. Denton, was adopted:

WHEREAS, We think that the Resolution on Temperance, passed by the Green River Association in 1862, is not understood; Therefore,

Resolved, That it is not intended as a law to force the Churches, but as advice to them, and a description of such Churches in that respect, as we are willing to associate with.

J. R. DENTON.

The following by J. C. Grayson, was adopted:

WHEREAS, There is a difference in conducting singing in public worship; Therefore,

Resolved, That we advise the Churches to rise when they hear the tune started, and stand while they sing, and quit when they get done.

J. C. GRAYSON.

The following by C. B. Justice, was adopted:

WHEREAS, We understand that the Executive Board of the Western Baptist State Convention of North Carolina propose appointing a Missionary to labor in Polk county, and adjacent destitute fields; Therefore,

Resolved, That we recommend Eld. W. J. Wilkey as a fit person to receive said appointment, and ask the same be conferred upon him.

C. B. JUSTICE.

Resolved, That the thanks of this Association are hereby tendered to the Primitive brethren for the use of their House of Worship, during the session of this body.

C. B. JUSTICE.

Resolved, That the thanks of this Body are hereby tendered to the citizens of the vicinity of Montford's Cove, for their hospitality in entertaining the Association during its session.

A. M'MAHAN.

Ordered that the Clerk retain $3,00 in specie, and $3,00 in currency, for his services; and have as many Minutes printed as the money remaining on hand will pay for.

Ordered that the collection taken up on Sunday, be paid over to the Treasurer of the Western Baptist Convention, to be applied to Home Missions.

On motion, the Moderator and Clerk were requested to represent this Association in the next meeting of the said Western Convention.

On motion, adjourned to time and place above named.

Prayer by Eld. N. Bowen.

J. C. GRAYSON, Moderator.

C. B. JUSTICE, Clerk.

REPORT.—A.

The committee on Missions submit the following report:

STATISTICAL TABLE

Churches.	Clerks.	Supplies.	Post Offices.	Lord's Day	Delegates' Names.
Head 1st Broad,	J. G. Fortune.	B. E. Rollins.	Head 1st. Broad.	1	*B. E. Rollins, ‡J. M. Mode.
Mt. Vernon.	R. J. Williams.	W. H. Logan.	Ruthertordton.	2	H. B. Wilson, A. E. Miller, R. S. Callahan.
Cane Creek.	R. K. Wilson.	G. W. Rollins.	Pat. Home.	1	R. K. Wilson, James Foster.
Mt. Zion.	D. D. Lattimore.	L. M'Curry.	Johnson.	4	*L. McCurry, D. D. Lattimore, J. G. Divinney.
Mt. Lebanon.	A. E. Wilson.	G. M. Webb.	Logan's Store.	3	W. Toms, A. P. Hollifield.
Shiloah.	B. E. Blanton.	W. J. Wilkey.	Rutherfordton.	3	*J. Wilkey, *H. Culbreth, *W. J. Wilkey, E. Toms, T. Lov
Cool Spring.	J. G. M'Arthur.	W. Harril.	Webb's Ford.	4	*W. Harril, J. T. Bostic, M. J. Harril, [E.
Green's Creek.	D. Feagans.	A. McMahan.	Sandy Plains.		A. McDowell.
White Oak.	J. C. Waldrop.	W.D. Lanchaster	Columbus.	3	John Hall.
Rock Spring.	R. O. Ledbetter.	J. Bowman	Green Hill.	4	*A. O. Lynch, R. O. Ledbetter, Z. T. Whitesides, *J. R.
Mt. Pleasant.	W. S. Hill.	Haril & McMahan	Webb's Ford.		*A. McMahan.
Pleasant Hill.	H. C. Davis.	E. L. Taylor.	Rutherfordton.	2	*E. L. Taylor, J. M. Taylor, H. C. Davis.
Harmony Grove.	G. M. Walton.	J. C. Grayson.	Dysartsville.	1	*J. C. Grayson, A. H. Simmons, B. P. Simmons.
Bethel.	J. M. Raborn.	" "	Sugar Hill.	2	M. W. Morgan, J. M. Raborn.
Mountain Creek.	W. M'Entire.	W. H. Logan.	Green Hill.	3	*J. R. Bowman, J P Sorrels, D W Greer, W B M'Entire,
Bill's Creek.	J. Taylor.	" "	" "	1	*W. H. Logan, W. Flinn, J. Early, D. L. Crawford, P. Wi
Montford's Cove.	J. W Morgan.	C. B. Justice.	Otter Creek.	2	*C. B. Justice, J. W. Morgan, A. B. Ledbetter.
Silver Creek.	J. Jackson.	J. Holbert.	Hamilton's Ford.	2	J. Jackson, sr., Andrew Jackson,
Dysartsville.	J. D. Taylor.	C. B. Justice.	Dysartsville.	4	*J. R. Denton, L. L. Walker.
Sandy Springs.	D. G. Bullington.	Lanch'er & Padg't	Sandy Plains.	1	*A. Padgett, *W. D. Lanchaster, J. T. Splawn.
Camp Creek.	J. S. Pope.	W. J. Wilkey.	Patton Home.		C.Hawkins, John Pope.
Zion Hill.	H. K. Keeter.	J. F. Pendergrass	Marion.	1	*J. F. Pendergrass, M. G. Pendergrass.
Cooper's Gap.	J. Brown.	W. H. Logan.	Chimney Rock.		J. M. Frady, J. Brown, J. Jackson, J. Gibbs, E. Gibbs.
Mt Carmel.	T. F. Hawkins.	J.F Pendergrass	Marion.	3	T. F. Hawkins, John Poteet.
Bethlehem.	N. Souther.	C. B Justice.	Black Mountain.	3	R. H. Moore, G. R. Morgan.
Round Hill.		W. G. Rollins	Cuba.	4	*W. Haynes, M. Harris, J. Duncan.

Those marked thus * are ordained Ministers; and thus, ‡ L

Those in *Italics* were absent at Roll Call, on Monday morn

Your committee find that there has been but little Missionary work done in the bounds of the Association during the past year; but that there are large fields within the bounds of the Association that "are already white to the harvest," which ought to be occupied at once. We, therefore, advise the Churches to make some arrangement by which the fields may be occupied. For the encouragement of the Churches it may be said that within the last fifty years many Churches have been built up, and many Associations organized, by Missionaries and their successors, who have been sent out to occupy the destitute fields.

In regard to Foreign Missions, your committee are happy to state, that much has been done in this department of Christian duty, and that the wilderness, and solitary place, has been made to blossom like the rose, and the people that Judson found in idolatry, now have their Churches, Associations and Conventions.

We also find, through China, Africa, &c., they now have flourishing Churches, that are letting their light shine before men, and that are glorifying the name of God. These are some of the fruits of Missionary labors. But yet the destitution is not supplied; but men and money are still needed to prosecute the work now begun. But the great want of the Foreign field is the outpouring of the Holy Spirit, which will be given in answer to the prayers of God's people. We would, therefore, urge on all Christians, the importance of praying earnestly for the outpouring of the Holy Spirit upon the heathen, that the seed that has already been sown may spring up and produce a copious harvest.

Respectfully submitted.

C. B. JUSTICE, Chm'n.

REPORT ON TEMPERANCE.—B.

The committee on Temperance beg leave to submit the following report:

In the first place, it becomes us as Christians to conform to, and practice every doctrine made incumbent upon us by the teachings of the New Testament. Then is the doctrine of Temperance taught in the Scriptures? We answer it is. We are taught in the Word of God "to live soberly, righteously, and Godly in this present time." It was proposed of the first Baptist, that "he should neither drink wine nor strong drink." Now if we would be like the first Baptist, who was sent to be the harbinger of the blessed Redeemer, we must of necessity, refrain from drinking wine, or strong drink, as a beverage.

Again: "Unless ye have the Spirit of Christ, ye are none of His" Now, will the Spirit of Christ lead us into dram-drinking, or drunkenness? Certainly not. Then it is wrong. We are to "let our light shine before men," to the glory of God Now, if any act, or practice, obscures our light as Christians, we should at once abandon it. It is a clear case that indulgence in ardent spirits is derogatory to our Christian character.

Again: We should do "all things to the glory of God." The use of intoxicating liquors is, as a matter of course, not to the glory

of God. Then we are under obligations to God to abstain from the use of ardent spirits. Some argue that it is an abridgment of liberty to prohibit dram-drinking. So may the perpetrator of every other crime argue, when exhorted to leave it off.

Respectfully submitted.

J. R. DENTON, Chm'n.

REPORT ON SABBATH SCHOOLS.—C.

Your committee on Sabbath Schools submit the following report:

We have great reason to belive that our Churches have not been active during the past year, on this important subject. We find nothing in their letters to the Association, on the subject. Hence, we may infer that little or nothing has been done. However, we are informed, by the delegation from Cooper's Gap church, that they have had a Sunday School during the past summer, in which there was some interest. The statistics of said school are not known.

In order to stir up the Churches in this matter, we advise the ministers of this Association to preach a sermon on this subject to each of their Churches. "Take this child away, and nurse it for me," was the command of Pharoah's daughter, in regard to the nursing of Moses. The world is full of children to be nursed, and trained for the Lord; or to be left to grow up in sin. We know of no better way to train our children for Heaven, than by sending them to a well-conducted Sabbath School. Respectfully submitted.

J. R. BLANTON, Chm'n.

REPORT ON PERIODICALS.—D.

Your committee feel deeply the importance of the subject committed to them. The very great advantages to be derived from a good Religious paper, make it desirable that one should be introduced into every family. Moreover, the success of our enterprises in Education, Sunday Schools, Colportage and Missions, demand the general circulation of a paper published in our own region of country. We, therefore, recommend that the members of all our Churches subscribe for, and read the "Cottage Visitor," published by Eld. N. Bowen, near Hendersonville, N. C., at the very low price of $1 50, per annum. Respectfully submitted.

B. E. ROLLINS, Chm'n.

CIRCULAR LETTER.

We, the undersigned committee, appointed by the Green River Association, at its late session, to examine the works of Andrew Fuller, and select a Circular Letter therefrom, and have the same published with the Minutes, have examined said works, and selected the following, which we commend to the prayerful attention of the brethren:

J. C. GRAYSON,
B. P. SIMMONS, } Com.
C. B. JUSTICE.

Christian Churches Fellow-helpers with their Pastors to the Truth.

"We, therefore, ought to receive such that we might be fellow-helpers to the truth."—III John 8.

The ordination of elders over the churches was a practice among the primitive Christians—Acts 14: 23—and I hope it will never be dispensed with in our churches. Besides being sanctioned by Apostolic example, it is a guard against the introduction of improper characters, who, by getting an artificial majority in a church, may intrude themselves on a people to their great injury. Hence the exhortation, "Lay hands suddenly on no man." It also furnishes an opportunity of solemnly addressing both parties on the intimate relation into which they have entered. In compliance with this custom I would affectionately address the brethren on the present interesting occasion.

The language of the text, I allow, has respect to Christian Missionaries; but that which is said of them, and the treatment due to them will, in a great degree, apply to settled pastors; for

1. *They* went forth taking nothing of the Gentiles; and these give up all worldly prospects and pursuits for Christ's name-sake, and to serve your spiritual interests.

2. *They* were engaged in a great work, even the evangelization of the world; and so are *these*. God promised Canaan to Abraham; but Israel must take it, and the world to Christ, but Christians must conquer it. "Go ye into all the world," &c. Of this army, Christian missionaries and ministers are the leaders.

3. *They* wanted help from their brethren, and it was to the honor of private Christians to help them; for in so doing they became fellow-helpers, not to them only, but also, "to the truth." And so do *these* need help, and it is for you, by helping them, to be fellow-helpers to the truth.

To illustrate and enforce the duty which is here enjoined upon you, we shall take a view of the work of a pastor, and observe, as we go along, how you are to be fellow-helpers in it.

In general, it is *spreading the truth*. This is the name by which the religion of the Bible is very properly designated, since it is not only true, but emphatically THE truth, being the only true doctrine ever given to the world under the name of religion. All that went before it were false, and tended to mislead and destroy the souls of men, on the true character of God, and of men, and on the true way of salvation.

The Apostle spoke not the language of conjecture, but of assurance: as one having been in a mine, coming to the light of day: "We believe and are sure." It is the work of your pastor to spread the heavenly truth, and yours to be fellow-helpers to the truth. Particularly,

It is his work to PREACH THE GOSPEL to you. There are many ways in which you may be his fellow-helpers.

1. In *your prayers to God for him.*

I have lately read of a man who despised the prayers of a people. But so did not Paul. "Brethren, pray for us." "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me." Prepare the way to God's house by prayer. Do not expect to profit else. It is a great merey that God sends to us by men like ourselves; men whose everlasting interests are involved in their doctrines. But they are simple creatures, subject to temptations in common with others, and to some peculiar to themselves, they therefore need your prayers.

2. *By an early and constant attendance, and spiritual attentiveness to the word,* you may be fellow-helpers. What an effect do empty pews, and yawning sleepy hearers, produce! How delightful for a minister to enter his pulpit, as Paul speaks of coming to Rome; in the hope of being comforted by the faith of his hearers!—Rom. 1: 12. When faith is seen to glisten in the eyes of an attentive audience, it produces feelings and thoughts more interesting, and affecting, than could ever have been produced in the study; while the contrary has a tendency to chill and freeze the feelings of the soul, and to

reduce a minister to a situation resembling a ship locked in by islands of ice, near the poles.

3. *By rendering his circumstances as easy as possible, so that his mind may not be harrassed by worldly cares,* you may be fellow-helpers. I have never felt it a hardship to be dependant on a people who loved me. I have thought it an honor to be so supported. The expressions of love are sweet. But if love be wanting, all goes wrong. Little is done, and that little is not done heartily.

4. *By enabling him by your habitual deportment to speak strongly as to the holy effects of religion,* you may be fellow-helpers. He will wish to be able to point the world to the people of his charge and say—These are my epistles of commendation, known and read of all men! And to address you boldly in the hearing, in the language of the Apostle—"such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the spirit of our God." But if your conduct does not answer the description, who will believe him?

II. Another part of your pastor's work is *visiting the people from house to house, and encouraging hopeful characters to stand forward on the Lord's side.*—And in this you may be fellow-helpers.

1. *By welcoming him, and teaching your children and family to respect him.*—Much depends on this. They will form their opinion of him by the sentiments they hear you express towards him; and, if they do not think high of him, it cannot be expected they should profit under his ministration. On the contrary, if they witness in you a high esteem for his character and his talents, they will attend his ministry greatly prepossessed in his favor, and with minds prepared to receive his instructions.

2 *By noticing those in the congregation who are enquiring after the way of salvation, and directing them to the good old way,* you may be fellow-helpers. There are some, who, like Barnabas with Saul, get acquainted with, and assist converts in the divine life, and introduce them to the church.—Acts ix: 27. Such persons are great blessings in a church, and great helpers to the pastor. Be friendly to the poor; encourage the modest and timid; visit the sick, and converse and pray with them. This will strengthen the hands and cheer the heart of your pastor, and greatly promote the interest of truth

III. Another part of his duty is *the maintainance of a faithful and strict discipline.* And in this you may be fellow-helpers. He must reprove, and rebuke and sometimes separate from the Church, some of whom he once thought well. This is a painful duty; but it is a duty, and it is your duty to stand by him; say to him as the people said to Ezra, "Arise, for the matter belongeth unto thee; *we also will be with thee.* Be of good cheer, and do it." Do not consult relationship, or worldly interest, or private friendship. Do not weaken his reproofs by siding with the sinner Act in unison. "Have no fellowship with such an one, no, not to eat!"

You especially who are *deacons,* you must be fellow-helpers. You must be to your pastor as Aaron, and Hur, were to Moses. Encourage him to advise with you. It is customary in some of our churches, and I wish it were all, for the pastor and deacons to meet and consult on the affairs of the church, an hour or two some evening, immediately preceding the monthly meeting of the church. These meetings, in connection with the stated meetings of the church, constitute a happy union of Christian wisdom, with Christian liberty.

Thus, my dear brethren, I have pointed out, very briefly and plainly, a few ways in which you and your pastor may be fellow-helpers to the truth. Consider what I have said as dictated by love and a desire for your own welfare, and for the promotion of the cause of our common Lord, and may the Lord give you understanding in all things.

MINUTES

OF THE

THIRTIETH ANNIVERSARY,

OF THE

GREEN RIVER

BAPTIST ASSOCIATION,

HELD WITH

SHILOAH CHURCH,

RUTHERFORD COUNTY, N. C.,

OCTOBER 2---5,

1868.

"COTTAGE OFFICE."

NEAR HENDERSONVILLE, N.C.

1868.

PROCEEDINGS.

FRIDAY, OCT. 2, 1868.

The Introductory Sermon was preached by Eld. W. H. Logan, from Cor. 1 : 14.

At the expiration of a recess of 30 minutes the delegates re-assembled in the house, and after prayer by J. C. Grayson, read letters from the Churches, and enrolled Delegates' names.

HEAD FIRST BROAD.—J. M. Mode, and W. L. Melton.

MT. VERNON.—H. B. Wilson, R. J. Williams, and J. Bland.

CANE CREEK.—R. K. Williams, and E. Walker.

MT. ZION.—L. M'Curry, D. D. Latimore, and J. Diviney.

MT. LEBANON.—M. B. Freeman, and A. E. Wilson.

SHILOAH.—W. J. Willkie, J. Willkie, H. Culbreth, E. Toms, C. J. Sparks, T. Lovelace, and J. E. Henry.

COOL SPRINGS.—W. Harril, J. Goode, J. Bostic, sr.

GREEN'S CREEK.—D. Feagans, A. M'Dowell, J. L. M'Dowell, G. A. Greenway, and W. Giles.

WHITE OAK.—W. Splawn, and J. C. Waldrop.

ROCK SPRING.—J. R. Blanton, and J. W. C. Whiteside.

MT. PLEASANT.—T. Toms, and S. E. Bostic.

PLEASANT HILL.—E. D. Foster, and B. Hill.

HARMONY GROVE.—J. C. Grayson : received without letter.

Bethel.—J. M. Raburn, E. L. Morris, M. W. Morgan, and J. H. Morris.

Mountain Creek.—W. B. M'Entire, D. W. Geer, G. Hodge, and J. W. Lewis.

Bill's Creek.—W. H. Logan, W. Flinn, W. Williams, and C. S. Williams.

Montford's Cove.—C. B. Justice, J. W. Morgan, T. R. Hemphill, and J. A. Nichols.

Silver Creek.—Jerry Jackson.

Dysartsville.—J. D. Taylor, and A. F. Grayson.

Sandy Spring.—A. Padgett, W. D. Lanchaster, R. M. Cash, and J. T. Splawn.

Camp Creek.—G. W. Guffey, and C. Clements.

Zion Hill.—J. F. Pendergrass, and D. M. Johnson.

Cooper's Gap.—P. Martin, J. Jackson, M. R. Laughter, W. Cowart, H. T. Jackson, and I. M. Frady.

Mt. Carmel.—T. F. Hawkins, and S. Hawkins.

Bethlehem.—E. M. Morgan, and W. H. Gillam.

Round Hill.—M. Harris, and R. O. Ledbetter.

Proceeded to re-organize the Association by electing L. M'Curry, Moderator; and C. B. Justice, Clerk

Called for correspondence, and received from

Salem.—N. Bowen, and G. S. Jones.

King's Mountain.—G.M. Webb, and A.A. M'Swain, with a letter.

Broad River.—T. B. Justice, W. Haynes, J. W. Davis, T. Dickson, and J. L. Ledford.

Catawba.—None.

Invited transient Ministers to seats—invitation accepted by G. W. Mace, and J. Williams.

Appointed R. O. Ledbetter, J. W. Morgan, and H. B. Wilson, with the Pastor and Deacons of Shiloah church, a committee on Religious Exercises.

Appointed J. C. Grayson, W. J. Willkie, and W. D. Lanchaster, with the Moderator and Clerk, a committee to arrange the business of the Association.

On motion, adjourned until half-past nine o'clock, to-morrow morning. Prayer by W. J. Willkie.

SATURDAY MORNING, OCT. 3, 1868.

The Association met according to adjournment. Prayer by the Moderator.

Read and approved the Minutes of yesterday.

Read and adopted the report of the Committee of Arrangement.

Called the Roll.

Read Constitution, and Rules of Decorum.

On motion, the 4th Article of the Rules of Decorum was amended to read as follows: The Moderator and Clerk shall be chosen by ballot, and continue in office until their successors are elected.

On motion, the Moderator appointed the following committees:

ON FINANCE.—E. Toms, and D. D. Lattimore.

" MISSIONS.—W. J. Willkie, N. Bowen, and C. B. Justice.

" TEMPERANCE.—J. C. Grayson, and R. K. Wilson.

" SABBATH SCHOOLS.—G. S. Jones, and A. A. M'Swain.

" PERIODICALS.—T. B. Justice, and J. W. Davis.

" CORRESPONDENCE.—W. Haynes, and J. M. Mode.

The Circular Letter, written by J. C. Grayson, was read and adopted.

Elected C. B. Justice to write the next Circular Letter; said letter to be written on the relative duties of Pastors and Churches.

On motion, the delegates from Mountain Creek church were allowed to withdraw the Query from said church.

Considered the following Query, from Montford's Cove:

"Should a Church discard the baptisms of all the Primitive ministers; or should the baptisms of some be received, and that of others rejected?"

Answer: We refer the Churches to the answer to a Query sent from the Head of First Broad, in 1859, as follows:

If the administrator has been ordained by a regular Presbytery, and was in good standing when he left the Regular Baptist Church, and continued so, we consider the baptism valid.

Elected N. Bowen to preach the Missionary Sermon on Lord's Day. G. S. Jones to preach at 10 o'clock, and T. Dickson in the afternoon.

Elected J. C. Grayson to preach the next Introductory Sermon, and W. Harril, alternate.

The Committee of Finance reported $29,85, sent up by the Churches for printing Minutes.

Agreed that the next meeting of this body be held with the Church at Rock Spring, 12 miles West of Rutherfordton; commencing Friday before the 1st Lord's Day in October, 1869.

On motion, agreed that the next Union Meeting be held with the Bethel Church, on Friday before the 4th Lord's Day in July, 1869. L. M'Curry, N. Bowen, and J. C. Grayson, to attend.

Appointed the following correspondents:

To Salem Association.—W. J. Willkie, C. B. Justice, and W. H Logan.

" King's Mountain.—L. M'Curry, A. Padgett, W. Harril, T. Lovelace, and R. O. Ledbetter.

" Broad River.—W. D. Lanchaster, C. B. Justice, and A. Padgett.

" Catawba.—J. C. Grayson, C. B. Justice, and J. Hemphill.

Committee on Correspondence reported. Report adopted.

On motion, took up a collection for the benefit of bro. A. C. Durham, who is a beneficiary at Wake Forest College.

Adjourned to Monday morning, 9½ o'clock.

Prayer by G. W. Mace.

LORD'S DAY.

The day being very inclement, the congregation was small. Bro. Bowen preached the Missionary Sermon, at 11 o'clock, from the words, "Lord, what wilt thou have me to do?" Acts 9 : 6.

The collection for Missions amounted to $10,70.

Monday, Morning, Oct. 4, 1868.

Prayer by G. S. Jones.

Read and approved the Minutes of Saturday.

Called the Roll and marked absentees.

Report on Missions was read, and after remarks by N. Bowen, W. J. Willkie, G. S. Jones, C. B. Justice, and R. O. Ledbetter, was adopted. See Report **A.**

Adopted the report on Temperance. See report, **B.**

Report on Periodicals read, and after remarks by C. B. Justice, W. J. Willkie, L. M'Curry, and N. Bowen, was adopted. A hand-

some list of subscribers was obtained for the "COTTAGE VISITOR." See report, **C.**

Read and adopted the report on Sabbath Schools. Remarks by N. Bowen, L. M'Curry, and R. O. Ledbetter. See report, **D.**

On motion, agreed that the Constitution, and Rules of Decorum, as amended, be published with the Minutes.

Ordered that the Clerk superintend the printing and distribution of the Minutes, and that he retain $6 for his services.

Adopted the following resolution:

Resolved, That we join with the Broad River, and King's Mountain Associations, in observing the last Thursday in the present month as a day of thanksgiving to Almighty God, for His abundant goodness and mercy; and also as a day of prayer to Him, that He will so overrule the affairs of government that we may be blessed with peace.

J. C. GRAYSON.

Adopted the following:

Resolved, That we appoint a minister to deliver a denominational sermon on Sabbath of the next meeting of this body.

A. F. GRAYSON.

Appointed N. Bowen to preach the Denominational Sermon, and J. C. Grayson, alternate.

The following, offered by R. O. Ledbetter, was adopted:

Resolved, That the thanks of this body are hereby tendered to the members, and citizens in the vicinity of Shiloah Church, for their hospitality to us during our stay with them.

The following by J. R. Blanton, was adopted:

Resolved, That we advise our Churches to encourage their colored members to obtain letters of dismission, with the view of organizing Churches where their numbers and intelligence will justify, and that they still have our prayers, and the advice of our ministers, to assist them.

Ordered that the money collected for Missions, during this meeting, be applied to Home Missions.

Elected W. J. Willkie, and C. B. Justice, to represent the Association in the next session of the Western Baptist Convention.

On motion, adjourned to meet Friday before the 1st Lord's Day in October, 1869, at Rock Spring church.

Closing remarks and prayer by N. Bowen.

L. McCURRY, Moderator.

C. B. JUSTICE, Clerk.

REPORTS OF COMMITTEES.

A.

Report of Committee on Home and Foreign Missions.

When we survey the field of Foreign Missions, we are constrained to say, that the demand for laborers, and money to support them, is very great; but the pressing necessity at present is funds to sustain the Missionaries already in the work. Brethren Stone, Reid, Yates, and other missionaries, need supplies.

While the cry for help comes up from the far off millions, we find at our very doors, souls perishing for the bread of life! The missionaries in the employment of the Western Baptist Convention find great destitution, and an open door. One of them, this summer, preached the gospel to grown persons who had never heard it before; and to parents who had not listened to a sermon since they were boys and girls. A great destitution also is found to exist, with regard to Bibles, and religious reading generally. Many feeble Churches are to be found, that with a little assistance, would soon be self-sustaining. There are also many neighborhoods and villages, where there are no Baptist Churches, and seldom any Baptist preaching. These facts, together with the further fact that the Home Mission work lies at the foundation of all Christian enterprise, force your committee to the conviction that our attention should be mainly directed, at present, to that department of labor. We cannot dismiss this subject without saying that, the success of the Home Missions, the past year, has been unusually great, and that God calls us by His favors upon it, to more enlarged views and labors in the cause.

W. J. WILLKIE, Chm'n.

TEMPERANCE.

B.

Temperance is the moderate use of all things useful, and the total abstinence from all things pernicious, or hurtful. Paul says, "Every man that striveth for the mastery is temperate in all things, now they do it to obtain a corruptible crown, but we an incorruptible:" in which he refers to the gymnastic exercises of boxing, wrestling, and running races. According to Rollins' ancient history, those who strove for the mastery in these exercises, had to abstain from all intoxicating liquors—they were not allowed even to drink wine; yet, Paul says, they were temperate in all things; therefore temperance means *abstinence* from all intoxicating liquors, and everything else that is injurious. Paul says that temperance is a fruit of the Spirit of God. And Peter says: Add to your knowledge temperance. And bishops are required to be temperate; aged men are required to

be temperate; and the scriptures enjoin temperance on all the followers of Christ.

Dear brethren, let us show by our daily conduct that we are temperate in all things, and consequently, that we are expecting an incorruptible crown, which the Lord the righteous judge shall give us at that day.

Respectfully submitted.

J. C. GRAYSON, Chm'n.

SABBATH SCHOOLS.

C.

In order to present a correct report on this subject your committee must be guided by what is stated in the Church Letters, in the form of Sunday School statistics, in addition to what may have come under their observation, as matter appropriate. But, if we are not mistaken, the letters read in your hearing, gave us no facts on which to base a report—there was not a word said about Sunday Schools in any of them; surely your Churches have forgotten the children! * We would recommend the adoption of the following preamble and resolution:

WHEREAS, The Sunday School cause is of vital importance in the moral training of a community, second only to the regular pulpit ministration of the Word; and,

WHEREAS, It is difficult to present a satisfactory report without having the facts; Therefore,

Resolved, That we advise, and earnestly request, all our Churches in our bounds, to enter on their Annual Letters the number of scholars and teachers; also the number of books in the Library, and the name of Superintendent of their respective schools, together with any remarks of interest connected with the school.

PERIODICALS.

D.

We recommend the "COTTAGE VISITOR," published near Hendersonville, N. C., as a most excellent and valuable denominational paper, to be obtained at a very reasonable rate, only $1,50. Also, the "BIBLICAL RECORDER," its reputation being well known throughout the State, as an able exponent of Baptist principles. And, also, the "HOME & FOREIGN JOURNAL," as a missionary organ.

J. W. DAVIS, Chm'n.

* Mt Vernon Sunday School numbers 60 scholars, and 8 teachers. Superintendent, R. J. Williams.

ASSOCIATION COVENANT.

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ARTICLE 1. We believe in one only living and true God, and that there are three persons in the God-head, the Father, the Son, and the Holy Ghost, and these are one in substance, and equal in power and glory.

2. We believe the Scriptures of the Old and New Testaments are the word of God, and the only rule of faith and practice.

3. We believe in the doctrine of original sin.

4. We believe in a man's impotency to recover himself from the fallen state he is in, by his own free will and ability.

5. We believe that sinners are justified in the sight of God, only through the imputed righteousness of Jesus Christ.

6. We believe the saints shall persevere in grace, and that they never shall finally fall away.

7. We believe that Baptism and the Lord's Supper are ordinances instituted by Christ, and that true believers are the only proper subjects thereof.

8. We believe Immersion is the only scriptural mode of Baptism.

9. We believe that no person has a right to administer the ordinances, but such as are regularly called and qualified thereto.

10. We believe in the resurrection of the dead, and a general judgment; that the punishment of the wicked shall be everlasting, and the joys of the righteous eternal.

11. We, the members of the Green River Baptist Association, a greeing to the above Articles of Faith, do for, and in behalf of the Churches which we represent, covenant, agree and give ourselves up to each other in church and christian fellowship, in order to keep up the unity of the spirit in the bonds of peace, and to assist each other in all matters of distress, and to pray for each other's prosperity.

RULES OF ORDER AS AMENDED.

Rule 1. Every meeting for business shall be opened and close by prayer, either by the Moderator, or some brother whom he shall appoint.

2. Every speaker shall rise and address the Moderator on any subject to be discussed.

3. No motion shall be debated unless seconded. No member shall speak more than twice on the same motion, without special leave of the Association.

4. The Moderator and Clerk shall be chosen by ballot, and continue in office until their successors are elected.

5. Every question shall be decided by the living voice, unless othwise directed.

6. During the hours of business, all private conversation; walking across or out of the house, without permission of the Moderator first obtained, shall be deemed a breach of order.

7. The names of members shall be called each day previous to proceeding to business.

8 All resolutions shall be reduced to wrighting, signed by the mover, and handed to the Moderator or Clerk, before debated.

9. When a question is under debate, no motion shall be received but to adjourn, to postpone indefinitely, to commit, to lay on the table, or to amend, which several motions shall have precedence in

the order in which they are arranged. But no motion or proposition on a subject different from that under consideration, shall be admitted under color of amendment.

10. When a motion has been once made and carried in the affirmative, or negative, it shall be in order for any member who voted in the majority, to move for a reconsidaration thereof on the same day.

11. When the reading of a paper is called for, and is objected to by any member, it shall be determined by a vote of the Association.

12. No member shall absent himself in the time of business, unless he is sick, and unable to attend.

13. All questions except such as relate to the Constitution shall be decided by a majority vote.

14. Should the Moderator fail to enforce the forgoing regulations he shall be regarded as untrue to his trust, and shall be liable to be reminded of his duty by any member present.

CIRCULAR LETTER.

The Green River Baptist Association, to the Churches in union, greeting:

DEAR BRETHREN: We address you this year on the subject of Charity. Charity means supreme love to God, and universal good will to men. It is one of the three abiding Christian graces, consisting in the love of God, and our neighbor, or the habit of loving God with all our heart, and our neighbor as ourself. Charity, considered as a Christian grace, in our translation, in order to avoid mistake, ought to have been translated *love*, in every place where the word Charity occurs. It is copiously and grandly discribed by the apostle Paul, in I Cor. 13th chapt. A passage of scripture, which, as it shows the habitual temper of a Christian, cannot be too frequently refered to for self-examination. And ought to be constantly present to us as our rule of life. Paul in I Tim. 1 : 5 says:

"Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned." The moral law of God, which is often called the commandment, Rom. 7 : 7—12; the end and design, sum and substance of which law, are love to God and love to our neighbor. See Matt. 22 : 37—40. Rom. 13 : 8—10; which charity or love, when right, springs out of a pure heart, which no man has naturally. Every man's heart is naturally impure, nor can he make it pure by the strength of nature, or by any thing that he can do: yet there are some that have clean hearts created in them by the Spirit of God, and are regenerated and sanctified by him, whose hearts are purified by faith, are sincere and upright; so that Charity, or love from such a heart, is love without dissimulation, which is not in tongue and word only, but indeed and in truth, it is an unfeigned love. Conscience is naturally evil and defiled, and does not perform its office aright. A good conscience is a conscience purified by the grace of God, and purged from dead works by the blood of Christ, under the influence of which a man

acts uprightly in the discharge of his duty; and exercises a conscience void of offence toward God and man, and Charity, or love, proceeding from such a conscience, is of the right kind. That Charity, which is the end of the commandment, comes out of a pure heart, out of which proceeds a good conscience, and faith unfeigned. Peter says, "Above all things have fervent Charity among yourselves, for Charity shall cover the multitude of sins." 1 Pet. 4: 8. Charity, or love, is to be exercised towards all men, even enemies, but more especially towards the saints, as their brethren in Christ, and as belonging to him, as the children of God, as redeemed by Christ, and sanctified by the Spirit. And this love ought to be mutual and reciprocal, warm and fervent, and not lukewarm and indifferent, as it too often is; and should be constant and perpetual and this the apostle exhorts to above all things else. For Charity, or love, shall cover the multitude of sins. Not a man's own sins, but the sins of others, not from the sight of God, for the blood and righteousness of Christ only covers sins in his sight; but from the sight of men. Since Charity or true love, thinks no evil, but puts the best construction upon the words and actions of fellow Christians; and does not take them up and exaggerate them, but throws the mantle of Charity, or love, over their failing, and lets them lie buried in forgetfulness: it takes no notice of injuries and affronts but overlooks them, bears with them and forgives them. We now call your attention to a short review of Charity, as it is exhibited in the 13 chapter of 1 Cor. The apostle comences with the gift of tongus, which without Charity, or love, makes a man noisy, but not Scriptual. He next mentions the gifts of knowledge of the mysteries of the gospel, and of prophecying, and the gift of working miracles, and yet if a man have these gifts, and have not Charity, or the love of God in his heart, he is nothing, savingly. Balaam foretold many things concerning Christ, and the Israelites, and yet had no trure love for either; was a wicked and mad prophet, that loved the ways of unrighteousness. And a man may have a speculative knowledge of the mysteries of the Gospel, and preach it, as Judas and others did Luke 9: 1, 2; Matt 7: 22; Phil. 1: 15; and if he have not Charity, or love to God he is nothing, or in a lost condition.

A man may give alms in the most extensive manner, and suffer martyrdom in the most dreadful shape, and yet if Charity, i, e, love, be wanting from whence as a principle, all actions and sufferings should flow, they will be of no avail.

And there the apostle describes the excellency of Charity, in sixteen particulars, in which it appears to be exceeding useful, and what adorns and recommends the person possessed of it. And enlarges upon its duration showing that the gifts of knowledge and speaking with tongues shall fail, or cease, but Charity never faileth. The failure of these gifts he proves from the imperfection of them, which therefore must be removed in a perfect state of things. He illustrates this by comparing the present imperfect state of Christians in this world, to children, and their future state in another world, to manhood. The imperfect knowledge of the present state,

he compares to looking at objects through a glass darkly; and the perfect knowledge of the future state, to seeing face to face, without any artificial help.

"But let a man be able to do ever such great things yet, if he have not Charity, love to God, to Christ, and to his people, he is nothing at all; as the apostle says of himself, supposing it was his own case, I am as nothing: not nothing as a man, or nothing as a gifted man. Still he would be a man, and a man of gifts. Nor does the apostles say that his gifts were nothing; or the gift of understanding mysteries nothing; or the gift of knowledge nothing, or the gift of doing miracles nothing, for these are all something, and very great things, too, and yet a man, in whom the grace of love is wanting, is nothing himself with all these: he is nothing in the account of God, of no esteem with Him; he is nothing as a believer in Christ, nor nothing as a Christian."

The apostle concludes his commendation of Charity, by showing that Charity, or love, is the greatest of the christian graces. "And now abideth Faith, Hope, Charity; these three, but the greatest of these is Charity." Charity, or love, never faileth. It may fail as to the exercise of it, as other graces do; it may be left, but not lost; it may wax cold, through the prevalence of sin; but it never fails as to its principle, it is an immortal and incorrupted seed. It lives through the most violent temptations, as in Peter, and under the greatest desertions and sorest afflictions! Still there is an affection for God. Christ is the object of love to such a soul; and the saints are the excellent of the earth, in whom is all His delight. Charity is greater than Faith and Hope, because it includes these, as in verse 7, "it believeth all things, hopeth all things."

Again, without it Faith and Hope are nothing. And one man's faith will be of no service to another, and the same is true of hope; but by love saints serve one another. But chiefly it is said to be the greatest, because most durable. In heaven faith will be swallowed up in sight, and hope in possession, but Charity, or love, will abide, and be in its full perfection, and constant exercise, to all eternity.

ORDAINED MINISTERS.

B. E. Rollins.	L. M'Curry.
W. J. Willkie.	J. Willkie.
H. Culbreth.	W. Harril.
A. O. Lynch.	A. M'Mahan.
E. L. Taylor.	J. C. Grayson.
W. H. Logan.	C. B. Justice.
J. R. Denton.	A. Padgett.
W. D. Lanchaster.	J. F. Pendergrass.
J. L. Harris.	

LICENSED.

A. Roach.	B. Taylor.
J. M. Mode.	

THE "COTTAGE VISITOR,"

Devoted to Religion, Morals, General Intelligence, &c., will be issued Weekly, on a sheet 30 ⋈ 22 inches.

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In Advance.

JOB WORK

Done with neatness and dispatch,

On reasonable Terms!

N. BOWEN,

Hendersonville,
N. C.

Statistical Table.

	CHURCHES.	CLERKS.	PASTORS.	POST OFFICES.	Sab. W	Bapt'd	Rec.by Let'er.	Rest'd	Dism'.	Excl'd	Dead..	Colo'd	Total.	Cont'n
1	Head 1st Broad.	J. G. Fortune.	B. E. Rollins.	Head 1st Broad.	1	3	1	0	3	1	1	0	143	$ 1 05
2	Mt. Vernon.	R. J. Williams.	W. H. Logan.	Rutherfordton.	2	1	3	1	6	0	1	27	137	2 00
3	Cane Creek.	R. K. Wilson.	G. W. Rollins.	Patton Home.	1	0	5	0	5	2	0	0	49	1 00
4	Mt. Zion.	D. D. Lattimore.	L. M'Curry.	Johnson.	4	0	0	0	0	3	0	0	67	1 40
5	Mt Lebanon.	A. E. Wilson.	G. M. Webb.	Logan's Store.	3	0	2	0	4	1	0	4	63	1 25
6	Shiloah.	B. E. Blanton.	A. A. M'Swain.	Rutherfordton.	3	1	7	0	20	1	0	6	156	1 45
7	Cool Springs.	J. G. M'Arthur.	W. Harril.	Webb's Ford.		0	0	0	5	3	0	11	72	40
8	Green's Creek.	D. Feagans.	A. M'Mahan.	Sandy Plains.		6	0	0	9	3	0	36	260	1 45
9	White Oak.	J. C. Waldrop.	J. G. Landrum.			0	8	0	5	4	5	2	112	80
10	Rock Springs.	R. Whiteside.	W. Harril.	Green Hill.	3	15	0	3	6	2	0	14	91	1 20
11	Mt, Pleasant.	W. S. Hill.	" "	Webb's Ford.		0	0	0	3	1	0	0	79	1 00
12	Pleasant Hill.	H. C. Davis.	E. L. Taylor.	Rutherfordton.	2	3	5	0	4	2	1	6	53	55
13	Harmony Grove.	G. M. Walton.	C. B. Justice.	Dysartsville.		0	0	0	0	0	0	0	00	50
14	Bethel.	J. M. Raburn.	J. C. Grayson.	Sugar Hill.	2	0	3	0	7	6	0	0	149	1 45
15	Mountain Creek.	W. M'Entire.	W. H. Logan.	Green Hill.	3	2	13	1	9	2	0	25	229	1 60
16	Bill's Creek.	E. A. Haynes.	" "	Chimney Rock.		96	8	14	3	2	1	78	306	1 85
17	Montford's Cove.	J. W. Morgan.	C. B. Justice.	Otter Creek.	2	27	5	0	2	3	0	10	105	2 00
18	Silver Creek	J. Jackson.	T. B. Justice.	Hamilton's Ford.		1	3	2	0	0	3	5	85	1 00
19	Dysartsville.	J. Taylor.	C. B. Justice.	Dysartsville.		1	2	0	3	5	0	4	96	50
20	Sandy Springs.	R. M. Cash.	Padgett & Lanch'r			9	13	0	6	0	1	1	85	1 00
21	Camp Creek.	J. S. Pope.	G. W. Rollins.	Patton Home.	3	6	0	0	6	4	2	6	106	1 70
22	Zion Hill.	H. K. Keeter.	J. F. Pendergrass.	Marion.	1	0	0	0	1	1	0	2	31	1 25
23	Cooper's Gap.	H. T. Jackson.	W. J. Wilkie.	Columbus.	3	56	10	5	6	5	2	0	265	75
24	Mt. Carmel.	T. F. Hawkins.	J. F. Pendergrass.	Marion.	3	3	0	0	2	0	0	0	19	50
25	Bethlehem.	N. Souther.	C. B. Justice.	Old Fort.	3	1	0	0	5	1	0	2	43	1 10
26	Round Hill.	R. O. LedLetter.	G. W. Rollins.	Rutherfordton.	4	0	0	0	0	0	0	0	41	1 00

MINUTES

OF THE

THIRTY-FIRST ANNIVERSARY

OF THE

Green River Baptist Association.

HELD WITH

ROCK SPRING CHURCH,

POLK COUNTY, N. C.

OCTOBER 1ST, 2ND, AND 4TH, 1869.

RUTHERFORDTON, N. C.
"STAR OFFICE" PRINT.
1869.

PROCEEDINGS.

FIRST DAY.

FRIDAY, October 1st 1869.

The Green River Baptist Association convened this day, at Rock Spring, Mt. H., Polk county N. C.

The introductory sermon was preached by Elder J. C. Grayson, from Acts. xx: 28.

After a short intermission, the delegates assembled in the house. Prayer by the Moderater.

A letter of dismission from the Broad River Asso iation, was presented by the Rutherfordton church, together with a letter from said church asking for membership in this Association; upon the reading of the letters the church was received into the Association.

A letter was presented from the Mt. Nebo (colored,) church, asking for membership in this Association, which was laid on the table until the Association was organized.

Letters from all the churches were read, and the names of delegates enrolled as follows:

Head First Broad.—B. E. Rollins.

Mount Vernon.—L. R. Rollins, H. B. Wilson, N. J. Rollins.

Cane Creek.—E. Walker, R. K. Wilson.

Mount Zion.—J. G. Diviney.

Mount Lebanon.—M. B. Freeman, L. L. Deck, A. E. Wilson.

Shiloh.—G. Spake, F. C. Hamrick, J. Wilkie.

Cool Spring.—J. Goode, G. T. Bostic.

Green's Creek.—D. Feagans, J. B. Swain, J. W. Feagans.

White Oak.—W. Splawn, J. M. Hamilton, J. C. Waldrop.

Rock Spring.—J. Whiteside, A. O. Lynch.

Mount Pleasant.—S. E. Bostic.

Pleasant Hill.—H. C Davis.

Harmony Grove.—J. C. Grayson, G. M. Walton.

Bethel.—J. M. Rayburn, J. B. Grayson, E. L. Morris.

Mountain Creek.—J. T. Lewis, D.W. Geer, J. W. Lewis, Wm. Sprangler.

Bills Creek.—W. H. Logan, W. Flinn, C. S. Williams, P. Wilkerson.

Montford's Cove.—G W. Harris, J. Hall.

Silver Creek.—Jas. Jackson, G. B. Arledge.

Dysartsville.—L. McCurry.

Sandy Spring.—R. M. Cash, T. C. Smith, T. P. Robbins.

Camp Creek.—G. W. Guffy, C. Clements.

Zion Hill.—J. H. Reel.

Cooper's Gap.—M. R. Laughter, L. Cowart, J. M. Frady, J. Jackson, P. Martin.

Mount Carmel.—J. S. Poteet, R. S. Odom.

Bethlehem—R. H. Moore, G. R. Morgan.

Round Hill.—R. O. Ledbetter, M. Harris.

Rutherfordton.—T. B. Justice, W. Haynes, J. W. Davis, C. B. Justice.

Elected J. C. Grayson, Moderator, and C. B. Justice, clerk.

Received the following correspondents:

From Broad River.—None.

From Salem.—Elder N. Bowen, G. S. Jones.

From King's Mountain.—Elders G. W. Rollins, G. M. Webb, J. H. Yarborough.

From Roan Mountain.—A letter, by their messenger, M. Padgett, proposing to open correspondence with this Association, but deeming it inexpedient the Association declined opening said correspondence. Invited visiting ministers, to seats in the Association, which was accepted by W. T. Walters, corresponding secretary, of the Board of State Missions. W. M. Wingate, agent of Wake Forest College, and M. Padgett, of the Roan Mountain Association. On motion, agreed that Elders Wingate and Walters be heard in behalf of Wake Forest College, and the Beneficiaries of the same, at half past ten o'clock, A. M., to-morrow.

Appointed D. W. Geer, J. Jackson, D. Feagans, and the Eldership of Rock Spring church a committee on religious exercise.

Appointed T. B. Justice, L. McCurry, R. O. Ledbetter, with the Moderator and clerk a committee to arrange business for the Association.

On motion, the letter of Mt. Nebo church, (colored) was taken up, and after remarks by several brethren the Association adopted the following:

WHEREAS we believe it would be for the peace and prosperity and also the usefulness and efficiency of Mt. Nebo church to be associated with some one of the colored Associations now being organised, we do hereby advise such connection at as early a day as practicable.

On motion, appointed Elders T. B. Justice, L. McCurry, and W. T. Walters a committee to see the delegated of Mt. Nebo church and tender to them the love, good will and sympathy of this body.

On motion, adjourned to half past 9 o'clock, to-morrow morning. Prayer by Elder G. W. Rollins.

SECOND DAY.

SATURDAY MORNING, Oct. 2nd.

The Association met according to adjournment. Prayer by the Moderator.

The report of the committee of arrangements was read and adopted.

Read the Rules of Decorum.

Appointed E. L. Morris, W. Haynes and J. M. Hamilton, a committee to re-district the Association.

On Finance.—J. B. Grayson, J. T. Lewis, L. L. Deck.

On Missions.—T. B. Justice, W. T. Walters, B. E. Rollins.

On Temperance.—A. C. Lynch, J. Hall, L. Cowart.

On Sabbath Schools.—W. H. Logan, W. M. Wingate, G. T. Bostic.

On Periodicals.—L. McCurry S. E. Bostic, G. M. Walton.

On Correspondents.—J. W. Davis R. K. Wilson, R. M. Cash.

On motion, agreed that Elder N. Bowen, have an opportunity to present the claims of Judson Female College, immediately after the expiration of the time allotted to Elders Wingate and Walters.

The Circular Letter was read, and pending its adoption, the hour allotted to Elders Wingate and Walters, having arrived, the further discussion of it was postponed.

Dr. Wingate presented the claims of Wake Forest College in a forceable and impressive address, and was follow-

ed by Elder W. T. Walters, who made a strong appeal in behalf of the Beneficiaries of the College, and took a collection for the benefit of the same amounting to $65.10

Adjourned until 1 o'clock.

AFTERNOON SESSION.

Elder N. Bowen, presented the claims of Judson Female College to the Association and took a collection to aid in its completion amounting to $9.00.

Adopted the Circular Letter.

Elected Elder B. E. Rollins to write the next Circular Letter on any subject that he may choose.

Elected Elders W. M. Wingate and W. T. Walters, to preach on Lord's day. Elder Wingate to preach the first sermon, Elder Waters to preach the Missionary sermon at 11 o'clock.

Elder N. Bowen, to preach the Denominational sermon in the afternoon.

Elected Elder B. E. Rollins, to preach the next introductory sermon, Elder L. McCurry, alternate. The committee appointed to re district the Association made the following report, which was adopted.

1st. District—Green's Creek, Sandy Spring, White Oak, Silver Creek, Cooper's Gap, Rock Spring, Bills Creek, Pleasant Hill, Shiloh, 9.

2nd. District—Montford's Cove, Bethlehem, Zion Hill, Mt. Carmel, Harmony Grove, Dysartsville, Bethel, Round Hill, Mountain Creek, 9.

3rd. District—Mt. Zion, Head First Broad, Mt Lebanon, Cane Creek. Camp Creek. Mt. Vernon, Rutherfordton Cool Spring, Mt, Pleasant. 9,

W, HAYNES, Chm'n,

The committee of Finance reported $34,40 sent up by the churches for printing minutes, Ordered that the clerk superintend the printing of as many copies of these minutes as the money on hand will pay for, after reserving $6,00 for his services,

The next session of this body will commence at Bethel Meeting House, 8 miles South of Marion, M'Dowell county, N, C,, on Saturday before first Lord's day in Oct, 1870,

Appointed the following corresponding messengers,

To Salem.—Elders T. B. Justice, W. H. Logan, W. Haynes.

To Kings Mountain.—Elders B. E. Rollins, T. B. Justice, L. McCurry, J. C. Grayson, C. B. Justice, and brothers L. R. Rollins, J. W. Davis, H. B. Wilson, M. Harris, R. O. Ledbetter, and J. Whiteside.

To Broad River.—Elders T. B. Justice, J. C. Grayson, B. E. Rollins, C. B. Justice and brother J. W. Davis.

To Catawba.—Elder J. C. Grayson.

The moderator having obtained leave of absence, to attend the Catawba Association, Elder A. O. Lynch, was appointed moderator, pro. tem.

Adjourned to 9 o'clock, Monday morning. Prayer by Elder N. Bowen.

SUNDAY.

SABBATH, Oct. 3rd.

The stand was occupied at 10 o'clock, by Elder W. M. Wingate, Text 1 Cor. xv: 58, followed by Elder W. T. Walters, from Exodus xiv: 15, (Missionary Sermon.) The collection amounted to $12.80.

At 1 o'clock, Elder N. Bowen, preached the Denominational sermon from Acts: II: 41, 42. It is fondly hoped, from the solemnity exhibited, that good will result from the exercise of the day.

THIRD DAY.

MONDAY MORNING, Oct. 4th.

The Association met according to adjournment. Prayer by the Clerk.

Read and approved the minutes of Saturday. Called the roll: A quorum being present, proceeded to appoint the time and place for the next Union meeting, which will meet with Rutherfordton church, commencing Friday, before the first Lord's day in August, 1870. Elders J. C. Grayson, L. Mc. Curry and B. E Rollins to attend it. The committee on Temperance read a poetical report, which was adopted. See report A.

Read, and adopted the report on Periodicals. See report, B.

On motion, agreed that hereafter the Association will meet on Saturday, instead of Friday.

Resolved, That the thanks of this body be tendered to the brethren and citizens of this neighborhood for the hopitality extended to us during the session of this body,

R. O. LEDBETTER.

Read and adopted, the report on missions. See report C.

The appointment of a missionary agent to labor in the bounds of this Association, is refered to the Board of the western Baptist Convention.

The report on Sunday Schools was read and adopted. See report D.

Resolved That we advise the churches in this Association to adopt the system of monthly, missionary collections.

On motion, adjourned to time and place before mentioned.

Prayer by Elder G S. Jones.

J. C. GRAYSON, Mod.

C. B. JUSTICE, Clerk.

REPORTS OF COMMITTEES.

A.—*Temperance Committee*—The report of the committee on Temperance being written in poetical style, I find it impossible, to re-write it grammatically, and retain the sense of it. I therefore omit its publication. CLERK.

B.—*Periodicals.*—Your committee to whom was referred the subject of periodicals, present the following as their report. Reading is one of the cheapest and speediest means of improving the mind, and a good religious newspaper, is by far the cheapest reading matter known in our country. It also furnishes a kind of information no where else to be found, and the very kind most needed, in the varied and important affairs of busy life. The money paid for a good paper, is returned into the pocket a hundred fold, by the increase of knowledge, and constant stimulation to action in business. This is proven by the fact that the reading people of any community are the most prosperous.

We recommend the "*Cottage Visitor*," published at Hendersonville, at the low price of $1.50, as worthy of the support of every baptist.

We also, recommend the "*Biblical Recorder*," published at Raleigh as an able advocate of truth.

C.—*Report on Missions.*—Your committee are pleased to state that our brethren in China are much encouraged in their arduous labors. God has blessed the word preached. Many are to-day rejoicing in the blessed hope of the Gospel. It is cheering intelligence that our Board of Foreign Missions are now relieved from their financial embarrassments, and the prospects are far more flattering.

But the work is now just commenced. There are only four brethren representing the 500,000 Baptist in the Southeren States, among the 400,000,000, of heathens in the Empire of China.

Brother Yates from our State is a veteran Missionary, having been toiling for twenty years, planting the seeds of the Kingdom of Christ. Brethren, our foreign fields is opening wide—walls of opposition are falling, and we American Christians are called on to go up and possess the land.

While this field is truly inviting we must not overlook the fact that much destitution lies at our own doors, Bro. W. J. Wilkie has labored faithfully among destitute churches and out stations during the last year, and must be encouraged to follow up the work already done. The Board of the Western Baptist Convention has employed him to preach as Missionary during the present Conventional year.

We would recommend that your body select some brother to act as Missionary agent in your bounds, and secure funds to aid in the support of the brethren who shall be employed by the board to preach within our conventional bounds.

Respectfully submitted.
W. T. WALTERS Chm'n.

D.—*Sabbath Schools*—This department of Christian labor is now enlisting the attention of many who have hitherto manifested little or no interest in this great cause, we are glad to state that the churches are wakening up on this subject.

The following churches report the number of Teachers and Scholars:

Bethlehem,	60
Montsford's Cove,	53
Mount Vernon,	54
White Oak,	30
Rutherfordton,	50
Total	247

Brethren, there ought to be a Sunday School in every church in our bounds. Shall our next annual meeting have the pleasure to hear from all the churches in our bounds? We trust this will be the case. Respectfully submitted.

W. M. WINGATE, Chm'n

ORDAINED MINISTERS.

B. E. Rollins,
W, J, Wilkie,
H, Culbreth,
A, O, Lynch,
E, L, Taylor,
W, H, Logan,
L, McCurry,
W, Harrill,
A, McMahan,
J, C. Grayson,
T. B. Justice,
A. Padgett,
J, R, Denton,
W, D, Lancaster,
J, Wilkie,
W, Haynes,
J, F, Pendergrass
C, B, Justice,

Licensed,

L, R, Rollins, J, M, Mode, A, Roach,

Circular Letter.

The Green River Baptist Association, to the Churches in Union.

Dear Brethren:

As your request we address you at this time on the relative duties of Pastors and Churches.

Let us briefly consider,

1st. What is a Church.

2nd. What is a Pastor.

3rd. What are some of the Duties of a Pastor.

4th. Some of the Duties of the Church to the Pastor.

I. The church in its most comprehensive sense embraces all the true followers of the Lord Jesus Christ without reference to any earthly organization. Its head is Christ, and its organization spiritual, Math. xvi: 18, Col. 1: 18. But in the sense in which we shall consider it at the present, it means a congregation of Christians who have been baptised upon a profession of faith in Christ, and who meet in some particular place for the worship of God; and who maintain the doctrines and ordinances of Christ as taught in the Holy Scriptures. Such were the churches of Jerusalem, Smyrna, Ephesus, &c. Acts viii: 1; Col. iv: 16; Rev. 1: 4.

II. The pastor is one who has been called of God, and set apart by the imposition of hands, to the gospel ministry; and who has been called by the voluntary act of the church to take the oversight thereof, and is its spiritual overseer. "Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers," &c. Acts xx: 28. He is its teacher—but not infalible. From his teaching appeal can always be made to the word of God, John v: 39. He is its guide—but not unerring. He is to be followed only as he follows the great head of the church, II Thes. iii: 9; I Cor. xi: 1; Phil. iii: 17. The union between a pastor and church should be based upon mutual respect, confidence, and love. A relation attended with more momentuous results is, perhaps, not to be found upon earth. The duties growing out of this relation are important, and affect the happiness and welfare of both pastor and church as well as that of the world. Faithfulness to Christ leads to the full discharge of all those duties. Our knowledge of these duties is to be derived from the word of God, where it is taught so plain that "he that runneth may read."

III. *The duties of the Pastor to the Church* are, first, To preach the gospel. The authority for this is found in the commission of Christ to his disciples, "Go ye into all the world and preach the Gospel to every creature,' Mark xvii: 15. He cannot neglect the preaching of the Gospel without disobeying Christ. His preaching should

embrace the entire truth and word of God, and should afford food to the hungry, light to the erring, comfort to the mourner, warning to the wayward, and be adapted to the wants of all, using great plainness of speech he should bring his preaching to bear directly upon the hearts and conscience of his hearers. To do this, he must, first acquaint himself with the wants of his flock; this is to be done by visiting the different families of his charge as often as possible, and conversing with them at their homes, and thus learning their dispositions and characters; and especially should he visit the sick and those in trouble. 'Pure religion and undefiled, before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." This religion the pastor is expected to possess and practice. To preach successfully he must study the Scriptures. The Apostle admonishes Timothy to "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." In all his studies the Bible should be his text book, only using the works of different authors so far as they will enable him to arrive at right conclusions in regard to the meaning of the Scriptures. He should never preach any doctrine, no difference by whom advanced, without first satisfying himself that it is taught in God's word. It is preferable that his ideas should be clothed in his own language, and not be advanced in the language of another.

Second.—*The Pastor must be faithful in the discharge of his Ministerial Duties.* Faithful in his attendance at the house of God, allowing nothing that he can control to prevent his being punctual in his attendance at the meetings of the church, and opening the service of the same at the hour appointed. He must be faithful in all his preaching, not only preaching those doctrines that may be most congenial to human nature, but also those that may be more humiliating to the pride and vanity of his hearers, and with the thoughts of the judgment weighing heavily upon his mind, he should shun not to declare the whole council of God; teaching the church to live soberly, righteously and godly in this present world, he should train them to be faithful soldiers of Christ, and to do the bidding of the Lord faithfully.

Third—*His conduct should correspond with his preaching.* Paul in giving the qualifications of a Bishop or Pastor says, "Moreover he must have a good report of them which are without; lest he fall into reproach, and the snare of the devil," 1 Tim. III: 7. He may preach with all the zeal and earnestness that he can command his walk being inconsistent with his preaching, his words will be as a sounding brass, or a tinkling symbol, and fall like water that is spilt upon the ground. He is commanded, not only to "speak the things which become sound doctrine," Titus II: 1, but also to to show himself "a pattern of good works, in doctrine showing uncorruptness, gravity, sincerity, sound speech that cannot be condemned, that he that is of the contrary part may be ashamed, having no evil thing to say of you." Titus II: 7, 8. Many pastors fail, not because they lack learning, or ability, but because they lack the moral courage to prac-

tice what they preach. It is sometimes the case that after preaching an earnest and impressive sermon, he looses all the ground thus gained, by engaging in light and frivolous conversation, and jestings which are not convenient, or by an inconsistent walk and conversation.

Fourth.—*He should pray for his Church.* Not only in public—but also in secret. Not only in a form of words but with an earnest and heartfelt anxiety that will wrestle until it obtains the blessing.

Fifth.—*He should watch over the Church in love.* Feeling that he has been placed on the watch tower of Zion, by the great captain of his salvation, he should be careful to warn it of any approaching danger; having at all times the firmness to take an unwavering stand in favor of truth and righteousness, never allowing himself to be led to extremes on any question, but taking the Bible as his guide, contend earnestly for the faith once delivered to the saints, always acting as a peace maker between those at variance.

Sixth.—*He should be patient in all things.* We are commanded to run with patience the race set before us.—The pastor should not allow himself to become excited or agitated by any unkind treatment, or unpleasant remarks from others. In the administration of the discipline of the Church, he should advise calmness, prudence, charity and firmness. In the reception of members he should be very cautious, for with all the prudence and care he can exercise, hypocrites, and deceived persons are likely to get into the church. He should never advise the reception of a member without being satisfied from their experience that they have experienced a change of heart. Repentance and faith must proceed baptism: He should therefore baptise none but such as give evidence of having repented of their sins, and believed in Christ.

Having thus briefly, noticed some of the duties of the Pastor to the church let us next consider,

IV. The Duties of the Church to the Pastor.

First.—*When a Church calls a Pastor it should give him a hearty reception.* A cold and formal reception upon the part of the church to the pastor chills the ardor of his zeal, and does a great deal toward making his preaching monotinous, and his labors lifeless and uninteresting. It is said of the brethren at Jerusalem, that they received Paul and those that were with him gladly, Act xxi: 17, and thus ought the church to receive their incoming pastor, and make him feel that he is in the midst of brethren who love him, and who are ready to assist him in every good work.

Second.—*The Church should pray for the Pastor.* The trials and difficulties of a pastor are many, and are known to none but himself. Paul in speaking of his trials, describes them thus, "In weariness and painfulness, in watching often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? Who is offended, and I burn not?" 2 Cor, xi: 27, 28, 29. Although some of these trials may not befall the pastor of the present day, yet many of them do, especially the care of the churches, Anxious days and sleepless nights attest

the zeal of the faithful pastor for the welfare of the church. The temptations of the devil, and the persecutions of the world must all be endured by the pastor, nothing but the grace of God can sustain him under these trials, and often, under a sense of his weakness, would he adopt the language of the Apostle and say "brethren pray for us." Would the church have an efficient pastor? "Ask and ye shall receive, seek and ye shall find."

Third.—*The Church should love the Pastor*, "Love is the fulfilling of the law," and the church that loves its Pastor will always be ready to do for him all that God requires.

"And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake," 1 Thes. v: 12, 13. "Let the elders that rule well be counted worthy of double honors especially they who labor in the word and doctrine," 1 Tim. v: 17 He should be loved for Christ sake, loved because he is the embassador of Christ, and because he is beloved by Christ.

Fourth.—*The Church should defend, the character of the Pastor.* From the day that the Jews "laid many and grievous complaints against Paul, which they could not sustain," until the present, the faithful Pastor has had to endure more or less persecution and evil speaking. From the public nature of his calling he is looked upon as being the leader in all the religious enterprises of the day, and consequently he is assailed by all the enemies of the cause of Christ. Against all these should the church defend him. Paul says: "Against an elder receive not an accusation but before two or three witnesses, 1 Tim. v: 19. How often do churches act otherwise forgetting that when the character of the Pastor suffers; the cause of Christ suffers.

Fifth.—*It is the duty of the Church to support its Pastor.* The Lord of the harvest has made it the duty of the church to render unto its Pastor a reasonable compensation for his services. He tells the disciples, that, "the laborer is worthy of his hire," Luke x: 7 Paul, in writing to the Corinthians uses the following impressive language: "Who goeth a warfare at any time at his own charges? who planteth a vineyard and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? say I these things as a man? or sayith not the law the same also? for it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? or sayith he it altogether for our sakes? for our sakes, no doubt, this is written: that he that plougheth should plow in hope; and he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things. Do ye not know that they which minister about holy things, live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained, that they which preach the gospel should live of the gospel," 1 Cor. ix: 7, 8, 9, 10, 11, 13, 14 "Let him that is taught in the word communicate unto him that teacheth in all good things," Gal. vi: 6. The church expects the Pastor to be faithful

in reviving it, and to enable him to do so, it should see that he is not compelled to leave the word of God, and serve tables. The Lord has commanded the Pastor, to give himself wholly, to the preaching of the word; and the church to support him. The church expects the Pastor to serve them punctually, and if he does not do it, will sometimes murmur, but think it very strange if he asks for what the Lord allows him.

There are two important duties, that are incumbent upon the pastor, to preach the gospel, and support his family. "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel," 1 Cor. ix: 16. "If any man provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel," 1 Tim. v: 8. If the church fails to support the pastor, they place him in a condition where he must either neglect his family, or measurably abandon the work of the ministry; and in either case incur the displeasure of the Lord. And will that displeasure rest alone upon the minister? There are ministers who, to-day, are tied to the farm, the work shop, the school room, or the counter; their talents buried, and the ministry partially, or entirely given up, for which the churches are responsible. "He that knoweth his master's will and doeth it not, shall be beaten with many stripes." In calling a pastor the church should decide what amount they are willing to allow him for his services, this being done he will know, in accepting the call of the church, what pecuniary aid it will afford. Having agreed upon the salary, the deacons of the church should see that it is paid quarterly, so that the pastor may use it in the support of his family. Circumstance may have forced him to contract debts, and make promises upon the strength of his salary; if it is not paid punctually he cannot meet his engagements, and thereby he will bring reproach upon the cause of Christ. Sometimes a church calls a pastor, gets up a subscription for his benefit, but allow the year to expire without its being paid, and then call another pastors and the salary of the former pastor is frequently never paid. These things ought not to be, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself," Prov. xi: 24, 25. May not the poverty of country be attributed, at least in part, to the stinginess of professing christians.

STATISTICAL TABLE.

Churches.	Clerks.	Pastors.	Post Office.	Lord's Day.	Baptised.	Received by Letter.	Restored.	Dismissed.	Excluded.	Dead.	Colored.	Total.	Contributions.
Head 1st Broad,	J G Fortune,	B E Rollins,	Golden Valley,	1	13	2	2	13	4	2	14	143	$ 1 80
Mt. Vernon,	R J Williams,	W H Logan,	Rutherfordton,	2	54	7	4	7	4	1	30	191	2 25
Cane Creek,	R K Wilson,	L McCurry,	Patton's Home,	1	1	...	...	1	2	1	...	46	1 00
Mt. Zion	D D Lattimore,	L McCurry.	Johns n,	4	6	4	...	8	3	...	...	66	1 35
Shiloh,	A F Wilson,	B E Rollins,	Logan's Store,	3	13	4	...	3	...	...	2	82	1 40
Cool Springs,	B E Blanton,	A A McSwain,	Rutherfordton,	1	14	5	...	2	2	...	4	175	1 00
Green's Creek,	J G McArthur,	J H Yarbrough,	Burnt Chimney,	...	3	1	...	2	2	...	9	81	90
White Oak,	D Feagans.	A McMahan,	Columbus,	3	...	4	...	6	...	1	32	250	1 05
Rock Springs,	J C Waldrop,	T B Justice,	Sandy Plains,	...	...	2	1	9	1	...	1	100	1 00
Mt. Pleasant,	R Whiteside,	W Hamrill,	Green Hill,	3	1	3	1	1	...	...	3	100	1 00
Pleasant Hill,	W S Hill,	J H Yarbrough,	Webb's Ford,	...	...	...	...	11	1	...	20	102	1 00
Harmony Grove	H C Davis,	W D Lancaster,	Rutherfordton,	1	...	...	...	2	5	...	4	67	90
Bethel,	G M Watson,	J C Grayson,	Dysartsville,	...	1	...	...	...	...	...	...	45	30
Mountain Creek,	J M Raburn,	J C Grayson,	Swear Hill,	1	...	1	...	11	2	...	2	30	70
Bill's Creek,	W B McEntire,	W H Logan,	Green Hill,	2	19	4	...	...	2	...	...	151	1 30
Montford's Cove	J Taylor,	W H Logan,	Chimney Rock,	3	1	1	...	1	2	...	...	70	1 00
Silver Creek,	J W Morgan,	C B Justice,	Otter Creek,	1	2	11	...	22	9	1	18	188	1 60
Dysartsville,	John Jackson,	T B Justice,	Columbus,	3	...	...	...	1	1	...	...	196	1 75
Sandy Springs,	J D Taylor,	L McCurry,	Dysartsville,	2	...	...	...	14	3	...	6	92	1 45
Camp Creek,	R M Cash,	Padgett & Lancaster,	Rutherfordton,	1	11	15	...	7	1	...	2	102	1 00
Zion Hill,	C Clements	J R Deaton,	Camp Call,	3	13	12	...	1	2	...	1	108	1 00
Cooper's Gap,	J H Reed,	J F Pendergass,	Marion,	1	...	3	1	8	12	1	6	83	1 00
Mt. Carmel,	W R Jackson,	W H Logan,	Columbus,	4	2	...	...	7	...	...	1	28	1 10
Bethlehem,	T F Hawkins,	J F Pendergrass,	Marion,	1	1	2	...	2	5	2	6	260	2 35
Round Hill,	N Souther,	W J Wilkie,	Old Fort,	3	4	5	1	2	2	...	...	27	65
Rutherfordton,	R O Leubetter,	G W Rollins,	Cu a,	4	4	7	...	7	2	...	...	65	1 75
	J B Carpenter,	T B Justice & C B Justice	Rutherfordton,	...	16	8	1	...	1	...	4	65	2 10
Total,				47	177	111	14	238	81	12	164	2844	$254 40

MINUTES

OF THE

THIRTY SECOND SESSION

OF THE

Green River Baptist Association,

HELD WITH

BETHEL CHURCH,

McDOWELL COUNTY, NORTH CAROLINA,

OCTOBER 1ST TO 3RD, 1870.

RUTHERFORDTON, N. C.; "STAR" PRINT,
1870.

PROCEEDINGS.

BETHEL CHURCH,
McDOWELL CO., N. C.
Saturday, October 1st, 1870.

The Green River Baptist Association met this day at 11 o'clock, A.M., in its 32d session, and listened to the Introductory Sermon, preached by Elder B. E. Rollins, from Rev. 1st ch. 12, 13, v.

The Association then adjourned until 1 o'clock, P. M. Prayer by Elder Moody.

At 1 o'clock the Association was called to order. Prayer by the Moderator.

List of Churches called, the letters read, and delegates enrolled as follows:

Head First Broad—B. E. Rollins, W. W. Blankenship.

Mt. Vernon—H. B. Wilson, N. J. Rollins.

Cane Creek—E. Walker.

Mt. Zion—J. T. Price, D. D. Lattimore.

Mt. Lebanon—O. M. Rollins.

Shiloah—T. C. Page, F. C. Hamrick.

Cool Springs—J. Goode, H. D. Harrill.

Green's Creek—J. D. Swain.

Rock Spring—E. L. Taylor, R. Whiteside, T. R. Egerton.

Harmony Grove—J. C. Grayson, B. P. Simmons, A. L. Grayson.

Bethel—J. B. Grayson, J. H. Morris, E. L. Morris, Geo. Kayler.

Mountain Creek—W. Spangler.

Bill's Creek—B. L. Logan, P. Wilkerson.

Montford's Cove—J. W. Morgan, M. H. Flack.

Silver Creek—C. Arledge, J. Jackson, I. S. Higgins.

Dysartsville—L. McCurry, J. R. Denton, W. M. Blanton, P. P. Price, J. L. McCurry.

Sandy Springs—J. M. Nodine.

Camp Creek—J. R. Walker, G. Johnson.

Zion Hill—J. F. Pendergrass, J. H. Reel, M. G. Pendergrass.

Cooper's Gap—M. R. Laughter, Isaac M. Frady, D. Bradley.

Mt. Carmel—A. Silver, A. E. Berry.

Bethlehem—I. A. Reel, G. R. Morgan.

Round Hill—R. O. Ledbetter, M. Harris.

Rutherfordton—C. B. Justice.

Mt. Pleasant—A. McMahan.

Called for newly constituted Churches: and received letters from Cherry Spring's Church, by the hands of her delegate J. Keeter, and from Floyd's Creek Church, by her delegates McB. McDaniel and C. Webster.

On motion the above Churches were received into this body, and the right hand of fellowship extended to the delegates.

A ballot for officers resulted in the re-election of J. C. Grayson, Moderator, and C. B. Justice, Clerk.

Called for corresponding Messengers, and received:

From Broad River—None.

From Salem—A. W. Morgan.

From King's Mountain—A letter by Elders J. H. Yarborough and G. W. Rollins, Messengers.

From Catawba—A package of Minutes, by their Messengers, Elder R. H. Moody, and brothers

W. P. Hemphill, and T. J. Hamilton.

Visiting brethren were invited to seats. The invitation was accepted by Elder J. Ammons, Agent of the Sunday School Board of the Southern Baptist Convention.

Elected Elders J. Ammons, G. W. Rollins and R. H. Moody, to preach on Lord's Day, in the order of their names, the second sermon to be a Missionary Sermon.

Appointed D. D. Lattimore, J. W. Morgan and A. McMahan, with the Moderator and Clerk, a committee of arrangements.

Adjourned until 9½ o'clock, A. M., Monday.

Prayer by Elder G. W. Rollins.

LORD'S DAY, 9 o'clock, Oct. 2.

Sunday School address by Elder J. Ammons.

10 o'clock, Elder Ammons preached. Text: Isaiah, 63 ch. 1 verse.

At 11 o'clock, Elder G. W. Rollins, preached the annual Missionary Sermon; Text: Isaiah, 27 ch. 13 verse.

After sermon a collection of $13.85 was taken to be equally divided between State and Foreign Missions.

At 2 o'clock, Elder Moody preached; Text: Ezekiel, 36 ch. 25, 27 verses.

Closing exercises by Elder McCurry.

MONDAY, 9½ o'clock, Oct. 3.

The Moderator called the body to order.

Prayer by the Clerk.

The roll of delegates was called, and the proceedings of yesterday read and approved.

Read rules of decorum.

R. Whiteside and B. P. Simmons, with the Pastor and Deacons of Bethel Church, were appointed a committee on religious exercises.

The Committee of arrangements reported and were discharged.

The Moderator announced the following Committees:

Finance—H. B. Wilson, C. Webster, A. L. Grayson.

Missions—C. B. Justice, D. D. Lattimore.

Temperannce—L. McCurry, R. O. Ledbetter.

Sunday Schools—B. E. Rollins, J. Ammons.

Periodicals—J. W. Morgan, R. H. Moody.

Agreed, That the Clerk issue certificates of appointment to our Corresponding Messengers, to Catawba and Broad River Associations; and that we keep up our Correspondence with other sister Associations by Minutes and Messengers.

The letter from Green's Creek Church, having been laid on the table on Saturday, in consequence of some alleged disorder in retaining dram drinkers in said Church, was taken up; and after a thorough investigation, the body thought that there was a part of the Church trying to rid themselves of the evil, and that they would likely succeed; the Church was therefore received into the Association.

A motion was then made to repeal the "Temperance Resolution" as adopted by this Association, at its session in 1862. After remarks by B. E. Rollins, D. D. Lattimore, L. McCurry, I. M.

Frady, W. M. Blanton, C. B. Justice and J. C. Grayson, the body, by an overwhelming majority REFUSED TO REPEAL SAID RESOLUTION.

Elder B. E. Rollins read the Circular Letter, which was adopted.

Elected Elder L. McCurry to preach the next Introductory Sermon, Elder J. C. Grayson alternate.

The next session of this body will convene with the Rutherfordton Church, on Saturday before the 1st Lord's Day in October, 1871.

Took a recess at the usual hour.

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1 O'CLOCK, P. M.

Assembled at singing a hymn.

The Moderator appointed the following Corresponding Messengers:

To Broad River—T. B. Justice, L. McCurry, A. M. McMahan, D. D. Lattimore.

To Salem—C. B. Justice, I. M. Frady, J. Jackson.

To King's Mountain—W. M. Blanton, C. B. Justice, B. E. Rollins.

To Catawba—B. E. Rollins.

Appointed the next Union meeting to convene with the Silver Creek Church, Polk County, N. C. on Friday before the 2nd Lord's Day, in August, 1871, T. B. Justice, W. H. Logan, E. L. Taylor, and C. B. Justice to attend it.

Attached Cherry Spring's Church to the 2nd District, and Floyd's Creek to the 3rd.

The Finance Committee reported $33.90 cents, sent up by the Churches for minutes. And that the Secretary be allowed $6.00 for his services; and expend the remainder of the money in printing minutes.

Elder Ammons read the report on Sunday Schools, as follows:

Your Committee in examining the letters from the Churches, find but few reporting Schools; but from other information we find seven Churches having Schools more or less prosperous. These Schools have 265 scholars, 28 teachers, and 6 superintendents.

This is but a small part of what your Committee thinks ought to be reported, other Churches may have Schools, but your Committee have no means of knowing it.

Dear brethren, we advise every Church to have its Sunday School, and let those Schools be Church Schools, supply them with Bibles, Testaments and other Baptist books, and be careful to teach every Bible truth, make no compromise with error. In reference to the question of Union Schools, your Committee are of opinion that any arguments for Union Schools is equally conclusive for Union Churches; but no Baptist can so far deny his principles as to enter into such a Church Union; neither can he enter into any other Association where he must compromise his principles. We further advise all our Sunday Schools to use our own literature, which can be procured of the Sunday School Board of the Southern Baptist Convention.

Supply all the Schools with our beautiful little paper "Kind Words."

B. E. ROLLINS, Chairman.

The report was unanimously adopted.

The Clerk read the report on Missions, as follows:

The subject of Missions has been discussed so often that we are surprised that there should be any persons found who are not ready to assist in this glorious work; yet how few there are, who are doing their duty in this department of Christian work. If the Churches would adopt some system by which their offering might be taken up and sent to the Association at its Annual Meetings, we might know something of what we are doing, and also stimulate one another to greater efforts for the conversion of the world. We recommend the subjects of Home and Foreign Missions to the prayerful consideration of the Churches, and ask that they renew their efforts in behalf of the same.

C. B. JUSTICE, Chairman.

The report was adopted.

Bro. J. W. Morgan read the report on Periodicals, as follows:

Intelligence and industry, prudence and earnestness, ought all to be brought to bear for the accomplishment of the great work of Salvation. The Bible contains all things necessary for rules of faith and practice, and ought not to be neglected. A knowledge of the Bible is certainly necessary in order that it may be profitable. Much industry should be used in searching the Scriptures that we may know the truth. Prudence and earnestness are important that we may not only avoid evil, but also accomplish good. Some read the Bible who say they need aid in understanding it. Religious Books are often of much advantage to enquirers for truth. But a well conducted Religious Newspaper seems to supply a place that could not so easily be supplied through any other medium. The Missionary preaches, his sermon is good, but he is presently gone, and cannot further explain to his hearers. Religious Books are good and can often be consulted, but answers no farther. The Religious paper speaks once, if not satisfactorily, a second time, and eventually all the information necessary may be obtained.

The "*Biblical Recorder*" is just such a sheet as appears to be be adapted to our wants: We therefore, earnestly commend it to the patronage of all our Brethren and friends. The "*Home and Foreign Journal*," and the "*Child's Delight*," we also heartily recommend.

J. W. MORGAN, Chairman.

Remarks were make by Elders Grayson and C. B. Justice, who during the meeting made up a club of 20 subscribers for the "*Biblical Recorder.*"

Report adopted.

On motion, changed the basis of representation in this body, so as to allow every Church of 100 members or less, two delegates, with their ordained ministers, and one other delegate for every additional 100 members.

The following resolution by Elder B. E. Rollins, was adopted:

Resolved, That we advise the Churches in this body to send up their freewill offerings for Missions to the next meeting of this Association.

Elder L. McCurry offered the following resolution, which was adopted:

Resolved, That hereafter no Church shall be a member of this body that does not fairly state in

tis letter to the Association that it is carrying out the resolution on Temperance, passed by this body in 1862. L. McCURRY.

The following report on Temperance was read and adopted:

Temperance is a fruit of the Spirit which is to guide the Christian into all truth, and that says, "Ye are not your own, ye are bought with a price, therefore glorify God, in your body and Spirit which are Gods." Therefore the Christian should use things that are necessary for the body, in that way, that would be best for health and mind, and abstain from every thing that injures either; especially Tobacco, and ardent spirits, which causes poverty, distress, and death all over this land.

L. McCURRY, Chairman.

Bro. R. O. Ledbetter, offered the following resolution of thanks, which was adopted:

Resolved, That the thanks of this body are hereby tendered to the Bethel Church, and the citizens of this neighborhood, for the kind hospitality extended to us during the session of the Association. R. O. LEDBETTER.

Appointed Elder J. R. Denton to write the next Circular Letter, on any subject he may select.

Appointed C. B. Justice a delegate to represent this body in the next session of the North Carolina Baptist State Convention.

The Association then adjourned to time and place above named.

Prayer by Elder J. Ammons.

J. C. GRAYSON, *Moderator*.
C. B. JUSTICE, *Clerk*.

LIST OF ORDAINED MINISTERS.

J. C. Grayson, L. McCurry, J. R. Denton, J. F. Pendergrass, W. H. Logan, T. B. Justice, E. L. Taylor, A. O. Lynch, C. B. Justice, B. E. Rollins, W. Harrill, A. M. McMahan, J. Wilkie, H. Culbreth, W. D. Lancaster, A. Padgett.

LICENSED MINISTERS.

H. D. Harrill, B. F. Harril, McB. McDaniel.

CIRCULAR LETTER.

The Green River Association to the Churches in Union, Greeting:

DEARLY BELOVED BRETHREN:—We in obedience to Associational direction, commend to your particular and earnest attention the truths contained in this Epistle of love, explanatory of the 1st Clause, 22 verse of the 74 Psalm of David—"Arise, O God plead thine own cause."

Prayer is the atmosphere the Christian breathes. No more can he do without it and retain his Spiritual life, than the body can exist without the common air. He has many inducements to this holy exercise, he has many wants to be supplied, many enemies to overcome,

many duties to perform, and strength for these is only obtained by offering believing prayer. God is the only source of our help, and the Father of all our mercies. The Christian, therefore feels the importance of prayer, for himself, but likewise prays for others; he necessarily feels interested in the happiness and salvation of his kindred and friends, he will feel concerned that these should partake of the love of God in Christ, and be joint heirs with himself of the Grace of life; he not only prays for himself and his friends according to the flesh, but he likewise feels deeply concerned in the affairs of Zion, and for her welfare and prosperity he presents his supplication to God. Sooner would he that his right hand should forget its cunning, than he should forget Jerusalem, or that she should ever cease, to be his chief joy, the breathings of his soul are to build up the walls of Jerusalem, save now, I beseech thee, send now prosperity: "Arise, O God plead thine own cause." The cause specified is the cause of God's holy Church, the cause identified with the interests of redeeming love, the cause which is set forth in the New Testament under the appellation—kingdom of God, kingdom of heaven, kingdom of righteousness, it is that spiritual dispensation of which Jesus is the head, of which believers are the subjects and which is destined to overthrow the works of darkness in the earth, and to fill the whole world with the knowledge and glory of God. This cause is distinguished:—

1st. For its divinity; it is God's own cause, the result of His infinite skill, the production of His unsearchable grace. It is the cause of His eternal counsels and purposes, it is the cause of His right arm, it is the cause of His unbounded mercy and love, viewed as a kingdom; He is its legitimate sovereign, as a nation He is its only rule, as a family, He is its father and Head.

2nd. It is a cause of righteousness, its founder is the righteous Jehovah, it originated in righteousness, it was effected by the righteousness of Messiah and by his being in himself the just demerit of unrighteousness, that by suffering the just for the unjust, he might bring us to God. Its principles and doctrines are all righteous; and it impresses the righteous image of God on the heart of man, and makes the life holy and unblamable in his sight, it is a benevolent cause. Its designs are truly philanthropic, it presents a true and full remedy for all the ills of humanity, it elevates the soul from the deepest debasement to celestial dignity, it delivers the mind from the thralldom and slavery of vice into the liberty of the children

of God, it takes away from lips the cup of divine displeasure, and presents the cup of salvation, it promotes the real benefit of man, both in this world and in that which is to come, it is not only a blessing to mankind, but it makes man a blessing to his fellow, it is in short, the light, the life, and the happiness of the world, it breathes out "glory to God in the highest and on earth peace and good will toward men," and it is distinguished for its unity, it is emphatically one. It has been presented to the world in various dispensations; there have been the Patriarchal, the Mosaic, the Prophetical and the Gospel; but all have been based on one central foundation, the whole of these dispensations have formed but one day. It has been distinguished by divers names, and has been presented to our view under various forms, but still there is only one Lord, one faith, one Church, one baptism. Christ has but one flock, and one fold, one spiritual kingdom, one army. And all his people are journeying one way, to the only true rest which remaineth for the people of God. Having noticed the cause specified, we proceed to consider the prayer presented.

1st. This prayer implies that God's cause is opposed and facts fully bear out this truth. It has been opposed in every age of the world. Cain opposed it in the days of Abel, the Antideluvians opposed it in the days of Noah, the wicked inhabitants of cities opposed it in the days of Lot, the idolatrous nations opposed it in the days of the prophets, the Jews opposed it in the days of Christ, the philosophizing Greeks and barbarious Pagans opposed it in the days of the Apostles. Mahommedons, infidels and false hearted friends, and men of this world, have opposed and do oppose it even until now. It is opposed too by the Prince of the powers of the air, and by those numerous legions of spirits of crime who throng the air and darken heaven and crowd this lower world. This prayer implies that this cause depends upon God, and not upon man for success. "Arise O God and plead plead thine own cause." A moments reflection upon its enemies is sufficient to establish this sentiment. All merely human resources must of necessity fail, human knowledge, learning, riches, eloquence and genius would be alike unavailing. It requires Almighty power to shield it, an Allwise Deity to direct it, an Omniscient eye to watch it, and an everflowing fountain to supply its wants. "It is not by might or power, but by my spirit," saith the Lord of hosts. It implies that notwithstanding its dependence upon God, he expects his people would intercede in its be-

half, he expects this from his people on account of their professed attachment to it, and on account of the inseparable connection between Zion's prosperity and their own happiness and the people of God's cause, by offering up prayers in its behalf. What striking examples are before us in the case of Moses, Abraham, David, Jeremiah and in the blessed Redeemer and his Apostles, and God has laid this upon the hearts of his people, and has enforced it by royal authority and sanctioned it by divine promise:—"Pray for the peace of Jerusalem, for they that love her shall prosper." And in what way does God regard the prayers of his servants in behalf of his cause? How does he answer their requests? Sometimes he does this by striking interpositions of his providence, see how he interposed in behalf of Israel of old, in Egypt at the Red Sea, in their conflicts with the nations. See how he did this in the days of Haman, of Nehemiah, of David. How he did this in the case of Peter when delivered from prison and death. How he did this in the days of the reformation. How often when floods have surrounded her, storms beat upon her, and threatened her entire destruction, he arose, and said to the unruly elements, "be still," and immediately there was a great calm. He answers this prayer by raising up useful instruments for his work, in this way he raised up Moses, and brought him from tending his flocks, to be the deliverer of Israel. In this way he raised up Joshua, Gideon, Jephtha, David and Cyrus; for this was Jeremiah sanctified, and for this was Paul elected to be an Apostle, that he might make known among the Gentiles the unsearchable riches of Christ. He pleads his own cause by pouring out his spirit upon the means his servants employ. It was in this way that the first preachers of the Cross were qualified for going forth to proclaim with success the Gospel of the Grace of God. And it was this that caused the planting of Paul and the watering of Apollos to succeed; "for he that planteth is nothing, nor he that watereth, but God who giveth the increase." The weapons of our warfare are only effectual through God to the pulling down of strong holds.

"Ye little Sampson's up and try,
And smite Philistines far and nigh;
The hottest battle is begun,
Come stand the fire 'til it is done,
Altho' you meet with Giants tall,
And you appear but weak and small,
O Jesus, Jesus, is your friend,
He'll help you fight unto the end."

"To the King immortal and invisible, the only wise God, whose throne is everlasting and whose kingdom ruleth over all, be glory in the Church, through Jesus Christ. Amen."

STATISTICAL TABLE.

Churches.	Pastors.	Clerks.	Post Office.	Lord's Day.	Baptised.	Rec'd by Letter.	Restored.	Dis'd by Leter.	Excluded.	Dead.	Total.	Contribution for Minutes
Head 1st Broad,	B. E. Rollins,	J. G. Fortune,	Golden Valley,	1	1			2	12	2	119	$1 10
Mt. Virnon,	W. H. Logan,	H. B. Wilson,	Rutherfordton,	2		11	1	16	10	2	178	2 00
Cane Creek,	L. McCurry,	R. K. Wilson,	Pattens Home,	1	7	6	1	4	2	2	51	1 00
Mt. Zion,	L. McCurry,	D. D. Lattimore,	Johnson,	4	5	1		1	1		70	1 60
Mt. Lebanton,	B. E. Rollins,	A. E. Wilson,	Logans Store.	3	8	6		5		1	87	1 50
Shiloah,	A. A. McSwain,	B. E. Blanton.	Rutherfordton,	2	18	11		16	5		180	1 00
Cool Sprnigs,	J. H. Yarborough,	J. G. McArther.	Burnt Chimney,	4	5	4		2	4	2	80	1 10
Green's Creek,	J. S. Ezell,	D. Feagans,		3				25	2	1	223	2 00
White Oak,	Not Represented,											
Rock Springs,	J. H. Yarborough,	R. Whiteside,	Rutherfordton,	3		2		13	4		80	1 00
Mt. Pleasant,	A. McMahan,	W. S. Hill,	Webbs Ford,		40			49	1	1	57	75
Pleasant Hill,	Not Represented,											
Harmony Grove,	J. C. Grayson,	G. M. Watson,	Dysartsville,	1				2	2		26	75
Bethel,	J. C. Grayson,	J. M. Rabern,	Nealsville,	2	2	2		2		3	165	1 30
Mountain Creek,	W. H. Logan,	W. B. McEntyre,	Rutherfordton,	3		4	1	16	5		164	90
Bill's Creek,	W. H. Logan,	J. Taylor,	Chimney Rock,	1	15	5	2	9	11	9	195	1 10
Mont'ord's Cove,	C. B. Justice,	J. W. Morgan,	Otter Creek,	3	9	7		9	6		92	1 30
Silver Creek,	T. B. Justcie,	J. Jackson,	Columbus,	2	25	6	1	2	1	1	113	2 00
Dysartsville,	L. McCurry,	J. D. Taylor,	Dysartsville,	2	18	3	2	2	3		129	1 30
Sandy Spring,	W. D. Lancaster,	R. M. Cash,	Rutherfordton,	1	6	6	1	6	4		104	1 10
Camp Creek,	J. R. Denton,	J. R. Walker,	Britian,	3	1	1		12	5		66	80
Zion Hill,	J. F. Pendergrass,	I. H. Reel,	Marion,	1		2			1	1	29	1 25
Cooper's Gap,	W. H. Logan,	W. R. Jackson,	Columbus,	4		2		9	4	1	224	1 00
Mt. Carmel,	J. F. Pendergrass	T. F. Hawkins,	Marion,	3	2	6			2		29	1 25
Bethlahem,	W. J. Wilkie,	N. Souther,	Old Fort,	4				13	1		34	2 00
Round Hill,	G. W. Rollins,	R. O. Lebetter,		4	1	10		1	1		74	1 10
Rutherfordton,	T. B. & C. B. Justice,	H. C. Davis,	Rutherfordton,	1	4	3	1	4	1		68	1 60
Cherry Spring,	W. J. Wilkie,	R. H. Moor,	Old Fort,								13	1 00
Floid's Creek,	C. B. Justice,	McB. McDaniel,	Webbs Ford,	1		1					53	1 10
					167	98	10	219	88	26	2723	$33 90

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MINUTES

OF THE

Thirty-Third Session

OF THE

GREEN RIVER

BAPTIST ASSOCIATION,

HELD WITH

RUTHERFORDTON CHURCH,

RUTHERFORDTON, N. C.,

SEPT. 30., OCT. 1, 2, 1871.

PRINTED AT WESTERN VINDICATOR OFFICE, RUTHERFORDTON.

1871.

List of Minister's Names.

J. C. Grayson, L. McCurry, J. R. Denton, B. E. Rollins, W. Harrill, T. B. Justice, A. McMahan, J. Wilkie, H. Culbreath, E. L. Taylor, A. O. Lynch, W. H. Logan, J. F. Pendergrass, C. B. Justice.

Licentiates.—H. D. Harrill, McB. McDaniel, B. F. Harrill, J. McFaddin.

PROCEEDINGS.

FIRST DAY.

SATURDAY, SEPT. 30th, 1871.

The GREEN RIVER BAPTIST ASSOCIATION convened this day with the Rutherfordton Baptist Church, Rutherfordton, N. C.

The introductory sermon was preached by Elder L. McCurry, from 1st Cor., 3; 9.

After an intermission of fifty minutes, the delegates assembled in the Male Academy. Prayer by Elder W. H. Logan.

Appointed brethren W. M. Blanton and J. W. Morgan Reading Clerks, read letters from the Churches, and enrolled delegates' names as follows:

Head First Broad.—B. E. Rollins, W. Grayson, W. W. Blankinship.

Mt. Vernon.—R. J. Williams, H. B. Wilson.

Cane Creek.—R. K. Wilson, E. Walker.

Mt. Zion.—J. T. Price, D. D. Lattimore.

Mt. Lebanon.—A. E. Wilson, M. B. Freeman.

Shiloh.—J. Wilkey, T. C. Page, C. J. Sparks.

Cool Springs.—W. Harril, H. Harril, J. Goode, G. T. Bostic.

Green's Creek.—J. B. Swain, J. E. Prince.

White Oak.—J. C. Waldrep, O. J. Nelson.

Rock Springs.—E. L. Taylor, A. O. Lynch, Z. T. Whiteside, R. Whiteside.

Mt. Pleasant.—A. McMahan, W. S. Hill, B. McMahan.

Pleasant Hill.—J. McFadden, B. Hill.

Harmony Grove.—J. C. Grayson, B. P. Simmons, G. H. Simmons.

Bethel.—J. B. Grayson, J. H. Morris.

Mountain Creek.—N. E. Walker, A. Keeter, jr.

Bills Creek.—W. H. Logan, W. Flinn, P. Wilkerson.

Montford's Cove.—J. W. Morgan, E. Parker.

Silver Creek.—J. Jackson, A. Jackson. This church failed to state in her letter to the Association that she was carrying out the Temperance Resolution adopted by the Association in 1862. The Moderator ruled that her letter be laid on the table.

Dysartsville.—L. McCurry, J. R. Denton, W. M. Blanton, J. L. McCurry.

Sandy Springs.—J. H. Hester.

Camp Creek.—C. Clements, J. R. Walker.

Zion Hill.—J. F. Pendergrass, J Bradley, M. P. Morgan.

Coopers' Gap.—M. Laughter, J. Gibbs, J. A. Dimsdale, [This church being in the same condition as Silver Creek, the letter was laid on the table.

Mt. Carmel.—R. Turner.

Bethlehem.—G. R. Morgan, E. M. Morgan.

Round Hill.—R. O. Ledbetter, M. Harris.

Rutherfordton.—T. B. Justice, J. M. Allen, W. O. Wallace, C. B. Justice.

Cherry Springs.—J. B. Coxey, J. Keeter.

Floyd's Creek.—K. T. Carpenter, J. J. Camp, McB. McDaniel.

A ballot for officers resulted in the election of T. B. Justice, Moderator, and C. B. Justice, Clerk.

On motion invited, newly constituted churches desiring membership in this Association, to present themselves by letter and delegates, when Piney Knob, a newly constituted church, presented her Constitution and letter, after the reading of which the church was received into the Association, and the hand of fellowship extend-

ed by the Moderator, to her delegates, G. Robertson and J. Elliott.

On motion, received the following correspondents :

From Salem Association.—Elders G. S. Jones, W. J. Wilkie.

From King's Mountain Association.—Elders G. M. Webb, T. Dixon, N. B. Cobb, W. Hill, G. W. Rollins, and L. R. Rollins.

From Broad River Association.—W. Hill.

From Catawba Association.—No correspondent.

On motion, invited Elder J D. Hufham, Cor. Sec. of the Baptist State Convention of North Carolina, to a seat in the Association, which he accepted.

Invited visiting ministers to seats with the Association.

Appointed J. B. Grayson, J. W. Morgan, and R. O. Ledbetter a *Committee on Finance.*

On Missions.—J. C. Grayson, B. E. Rollins, J. D. Hufham.

On Temperance.—A. O. Lynch, D. D. Lattimore, W. H. Logan.

On S. Schools.—W. M. Blanton, J. M. Allen, G. S. Jones.

To present a resolution on Periodicals, Elder N. B. Cobb.

On Correspondence.—E. L. Taylor, R. J. Williams, W. O. Wallace.

On Religious Services.—The Pastor and Deacons of the the Rutherfordton Church.

Elected Elder J. D. Hufham to preach at the Baptist Church on Lord's Day morning, and Elder N. B. Cobb to preach at the Methodist Church at the same hour ; Elder Wade Hill, to preach at the Baptist Church, and Elder G. S. Jones to preach at the Methodist Church Lord's Day Evening.

Agreed that a collection to aid in the mission work

be taken on to-morrow immediately after the morning services at each church.

Appointed L. McCurry, J. R. Denton, Z. T. Whiteside a committee to arrange business for the Association.

On motion adjourned until Monday morning 9 o'clock.

Prayer, Elder Jones leading.

LORD'S DAY.

Oct. 1st, 1871.

The pulpits of the Methodist and Baptist churches were occupied at the hours announced, by those appointed. The missionary collections amounted to $37.50.

MONDAY MORNING, Oct 2nd.

The Association met at 9 o'clock, Prayer, Elder Cobb leading.

Called the roll and marked absentees.

Adopted the following Resolution :

Resolved, That the resolution passed by the Association in 1870 in regard to Temperance, be hereby repealed, and that in lieu thereof it be made a standing rule of order of this body, to have a report on Temperance at every session of the Association.

C. B. JUSTICE.

On motion, the letters from Silver Creek and Cooper's Gap churches were taken from the table and their delegates received into the Association.

In the absence of any report from the committee of arrangements, on motion adopted the order of business of last year.

The Circular Letter, written by Elder J. R. Denton, being read by the Clerk, was adopted and ordered to be printed with the minutes.

On motion, the appointment of some one to write a Circular letter to be read before the Association at its next session was omitted.

Elected Elder B. E. Rollins to preach the next introductory sermon, Elder W. H. Logan, alternate.

On motion, agreed that hereafter in the election of ministers to preach the introductory sermon, the choice shall be made by a plurality vote unless otherwise ordered by the Association.

Agreed to hold the next session of this body with the Siver Creek church, Polk county, N. C., commencing on Friday before the 1st Lord's day in October 1872.

Appointed correspondence to sister Associations as follows:

To Salem.—R. O. Ledbetter, Elder E. L. Taylor.

To Kings Mountain.—Elders B. E. Rollins, C. B. Justice, L. McCurry, and brethren M. Harris and H. D. Harril.

To Broad River Association.—Elders A. McMahan, T. B. Justice, E. L. Taylor, and brother T. C. Page.

To Catawba.—Elder J. C. Grayson.

Appointed the next Union meeting to convene with the Round Hill church, on Friday before the 4th Lord's day in July 1872; Elders B. E. Rollins, T. B. Justice, and C. B. Justice to attend it.

The report on Sunday Schools was read and adopted as follows:

Report.—We find by reference to the Church letters that some of our churches have good S. Schools in their midst.

The following statistics may serve to encourage other churches to engage in the same work:

Mount Lebanon has a S School of 30 members; Cherry Springs has a flourishing little School with about 30 members; Silver Creek has had a very good School, number of members not reported; Bethel has a large School, 92 members; Cane Creek has a School of 25 members; Mt. Carmel has had a Sunday School a short

time; Shiloh has a good flourishing school with 78 members; Rutherfordton has an interesting School with 84 enrolled names; Mt Zion has a School of 58 members; Mt Vernon has a good School; Sandy Springs has a School with 40 members; Green's Creek has an interesting School with 50 members; Cooper's Gap has a School of 60 members; Floyd's Creek has had a School; Bethlehem has a good School.

It is to be hoped that this list will be greatly lengthened before the next session of this Association.

Respectfully,

G. S. JONES.

The committee on Correspondence reported; report received and the Committee discharged.

J. D. Hufham submitted the following

Report on Missions.

State Missions.—There is much spiritual destitution within the limits of our own State. In some sections the Gospel, as we understand it, is not preached. In some counties there are no Baptist preachers. In others there are but few churches. It is our duty to supply this destitution as far as we can. The Baptist State Convention of North Carolina has been endeavoring for years to do this work, and their efforts have been blessed. During the present year they have had ten missionaries in the field. They now have eight. Under their labors many destitute places have heard the gospel. More than one hundred persons have been baptized, and one church has been organized. One house of worship has been commenced and efforts are making to build four others at important points. Many places are asking for help and the number of laborers could be doubled if the means to sustain them could be had. We recommend that the churches of this body extend to our Convention

a hearty and active co-operation in this home-mission work.

FOREIGN MISSIONS.—Never before have Southern Baptists found so much to encourage them in their Foreign Missionary Work. Their missions in China are enlarging. They now have in that great empire twelve stations and out-stations, with thirty laborers. Twelve of these are from this country, and eighteen are natives. Seven churches have been formed, in connection with which more than 350 persons have been baptized.

The African Mission has been resumed and has ten stations with twelve workers.

Our European Mission is wonderfully progressive. In less than a year we have put eight or ten evangelists and colporteurs at work in Italy. In the city of Rome a Baptist church has been formed, and more than forty have been baptized. A school for the improvement of native preachers has been opened. Thirty thousand copies of portions of God's Word have been distributed. Calls are made in different parts of Italy for Baptist workers, On the banks of the Adriatic sea, a church heretofore holding the truth except in regard to the ordinances, have become Baptist, and now have seventy-five communicants, with a Baptist pastor. Surely there is ample encouragement for every one to press forward with fresh hope and energy in this great work.

J. C. GRAYSON, *Chairman.*

Pending the motion to adopt the Report, a contribution for Yates' Chapel, in China, amounting to $13 15 was taken. On motion of Elder B. E. Rollins, the body engaged in prayer in behalf of Brother Yates and his work in China, Elder Hufham leading. Report adopted.

Ordered that the contributions on Lord's day, and the amount collected for brother Yates' Chapel, be paid over

to Elder J. D. Hufham to be forwarded to destinations.

Resolved, That this Association heartily endorse the BIBLICAL RECORDER, published in Raleigh, N. C., at $2 50 per year, as the organ of the N. C. Baptists, and the HOME AND FOREIGN JOURNAL published at Richmond, Va., and request the pastors and delegates present to use their influence to secure subscribers for them in their churches.

Resolved, That we also recommend KIND WORDS, published at Memphis, Tenn., and the BAPTIST TEACHER, published at 530 Arch Street, Philadelphia. to the Sunday Schools within our bounds.

N. B. COBB.

Elder A. O. Lynch read the following

Report on Temperance.

Your committee finds that intemperance is very destructive to human life. There is said to be six hundred thousand drunkards in America, all having begun their course as moderate dram drinkers ; of this number sixty thousand are said to die annually. We are sorry to learn that there are five hundred and seventy thousand persons employed in making and dealing out this destructive beverage to their fellow creatures. From statistics we learn that there are one billion five hundred million of dollars spent yearly for intoxicating liquors, beside the untold woes and anguish caused by its use. Our limits are too short to dwell on these evils. "A word to the wise is sufficient."

We would say to God's people, "Ye are the salt of the earth." God looks to you. Will you save yourselves and others from this fell-destroyer ? Temperance is a fruit of the spirit of Christ, and is defined as a total abstinence from all things hurtful to us and dishonoring to God, and the moderate use of all things needful for man and glory of God. We therefore deem it improper and sinful for professing christians to use intoxicating liquors as a beverage.

Respectfully submitted,

Adopted. A. O. LYNCH, *Chairman.*

J. B. Grayson read the following

Report on Finance.

We find $32 75 sent up the churches for printing minutes. We recommend that the Clerk be allowed $6 for his services, and superintend the printing and distribution of as many copies of the minutes as the money remaining on hand will pay for.

J. B. GRAYSON, *Chairman.*

Adopted without debate.

Resolved, That we advise the pastors in the bounds of this Association to take quarterly contributions for State and Foreign Missions, and the churches to contribute liberally to the same cause.

C. B. JUSTICE.

Appointed the following delegation to the Baptist State Convention of N. C., which meets in Charlotte on Wednesday the 8th day of November, 1871: Elders B. E. Rollins, T. B. Justice, W. H. Logan, and C. B. Justice, and brethren A. L. Grayson, M. H. Justice, and McB. McDaniel.

Adopted the following resolution of thanks:

Resolved, That the thanks of this Association be tendered to the citizens of this community for their hospitality in entertaining the delegates and visitors during the session of the Association, and to the Methodist Church for the use of their house of worship.

J. W. MORGAN.

At their request letters of dismission were granted to Sandy Springs church to join the Broad River Association, and Greens Creek to join the Tyger River Association.

After the singing of a hymn, and a fraternal shake of each others hand, Elder B. E. Rollins led the Association in prayer, and the Moderator pronounced the final benediction.

T. B. JUSTICE, *Moderator.*

C. B. JUSTICE, *Clerk.*

CIRCULAR LETTER.

To the Churches of the Green River Baptist Association, Greeting:

"Beloved brethren, Be at peace among yourselves." 1st Thess., 5 : 13th v. Our great palladium against the enemies of truth, is peace and unanimity among ourselves. We lose much moral force from being divided in our sentiments and actions. Being members of the same body—disciples of the same teacher—servants of the same Lord—heirs to the same inheritance—subjects of the same King, we should hold our friendship and fellowship inviolate.

"Be at peace among yourselves." This divine admonition was specifically addressed to a body of christians, known as a church, and is recorded as a part of the Scripture, "given by inspiration of GOD, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." "Profitable for doctrine." A thing that may be taught to the great benefit of the truly pious sons and daughters of God.

It is to be feared that few pastors inculcate upon the churches of their charge, the vital importance of being of one mind and one heart, and of loving one another as "Christ loved us and gave Himself for us, an offering and a sacrifice to GOD for a sweet smelling savor." It may be observed on the other hand, that a church must be very indocile not to heed the teachings, promises and warnings of the gospel of peace, when presented by the faithful ambassador of Christ in a way too plain to be misunderstood.

"Profitable for reproof." How very much unlike Christ is he, who makes a breech in the fellowship of a church of GOD. Most assuredly he deserves the reproof

and contempt of all good men, since "he that soweth discord among brethren is an abomination unto the Lord."

"Profitable for correction." Man is an unruly, contentious creature, and very hard to satisfy; full of notions and fond of change; therefore he needs correction. There is nothing else so profitable for this correction as Scripture. Man may demur from every human means or human argument, but when his heart is pierced with the sword of the spirit, which is the Word of God, he feels, he trembles, he repents.

Profitable for instruction in righteousness. The mind and heart of man are so treacherous that they need prompting throughout the whole course of life. There is no course of instruction or training like Christs's course. Other courses of training, may strengthen, develope, and beautify the mind, but Christ's course brings joy to the heart and righteousness for the soul. Other courses prepare us for the avocations of life in this world, but this for a citizenship in the regions of undying glory.

"Be at peace among yourselves." This admonition is applicable to all God's people; and, as brethren, of one common Father, they are bound by the law of Christ to exercise themselves to the extent of their abilities and opportunities to promote the peace and prosperity of His Churches. Christ left His peace with His people, He gave it unto them, assuring them that in Him they might have peace, but in the world they should have tribulation; and He exhorted them to be of good comfort; for He had overcome the world. It is a matter of regret that there is so much dissatisfaction in the Churches of Christ, so much biting and devouring of each other, so much envy and strife. The people of God should be one.

"Be ye all of one mind, love as brethren, be pitiful, be courteous," are admonitions of the apostle Peter, eminently zealous in the cause of Christ, and a worthy example of Christian piety and devotion, for all the followers of Christ at the present day. Christian love should not be severed by every slight occurrence or unfavorable rumor.

The love which binds christians together should be like that manifested by Christ in dying for sinners; we should be willing to give our lives for the brethren. Christians ought to cherish the fondest sympathy for each other's well-being, and the highest state of christian refinement should exist among them. If we have the spirit of Christ it is reasonable to expect that we will manifest it in our manner of life. Christ commenced His Father's business when He was but a youth. A man, as soon as he becomes satisfied that he is a christian, should begin to labor in the cause of religion, and continue at the work till death releases him; just as Christ ceased not to labor till he had finished the great plan of redemption upon the cross. "He went about doing good." He made opportunities. So we should exert ourselves to do much good. Christ labored to keep peace among His disciples.. We all likewise ought to cultivate a peaceable disposition, and "Be at peace among ourselves."

"Finally, bretheren, farewell; Be perfect, be of good cheer, be of good comfort, be of one mind, live in peace; and the God of Love and Peace shall be with you.

STATISTICAL TABLE.

Churches.	Clerks.	Pastors.	Post Office.	Sab of worship.	Baptized.	Rec'd by Letter.	Restored.	Dism'd by Letter.	Excluded.	Dead.	Total.	Contribution for Minutes.
Head 1st Broad,	W. Fortune,	B. E. Rollins,	First Broad,	1	14			5	12	2	111	$1 00
Mt. Vernon,	H. B. Wilson,	W. H. Logan,	Rutherfordton,	2		11		10	6	1	170	1 85
Cane Creek,	R. K. Wilson,	B. E. Rollins,	Pattons Home,	4	1			1	2	1	48	2 00
Mt. Zion,	D. D. Lattimore,	L. McCurry,	Johnson.	4	2	3				1	74	1 80
Mt. Lebanon,	A. E. Wilson,	B. E. Rollins,	Logans Store,	3				9	4	3	74	1 00
Shiloh,	B. E. Blanton,	A. McMahan,	Rutherfordton.	2	18	4	1	4	5	2	192	1 30
Cool Springs,	M. H. Doggett,	T. B. Justice,	Burnt Chimney,	4		4		4	4	1	75	90
Greens Creek,	J. B. Prince,	J. S. Ezell,	Columbus,	3		3		6	2	2	171	1 60
White Oak,	J. C. Waldrep,	J. Williams,	Mills' Spring,	3	2	4	2	6	3	1	80	1 40
Rock Springs,	R. Whiteside,	J. H. Yarboro',	Green Hill,	3				6	2		74	75
Mt Pleasant,	W. S. Hill,	C. B. Justice,	Webbs Ford,	2					1	1	55	75
Pleasant Hill,	G. P. Taylor,	J. T. McFadden,	Rutherfordton,	2				9	5		29	55
Harmony Grove,	G. M. Walton,	J. C. Grayson,	Bridgewater,	1							26	80
Bethel,	J. M. Raburn,	J. C. Grayson,	Nealsville,	2		2		1	3	3	161	1 40
Mountain Creek,	W. B. McEntire,	C. B. Justice,	Rutherfordton,	2	9	3	2	30	2	2	139	1 20
Bills Creek,	J. Taylor,	W. H. Logan,	Chimney Rock,	1	27	3		33	8	1	181	1 00
Montford's Cove,	J. W. Morgan,	J. H. Yarboro,	Otter Creek,	2				5	4		83	60
Silver Creek,	J. Jackson,	T. B. Justice,	Mills' Spring,	2		3		1	1		106	1 00
Dysartsville,	J. D. Taylor,	L. McCurry,	Dysartsville,	2	4	2			1	1	133	1 00
Sandy Springs,	J. H. Hester,	W. D. Lancaster,		1	3	4	2	10	1	1	104	1 05
Camp Creek,	J. R. Walker,	B. E. Rollins,	Brittain,	2		1				2	65	60
Zion Hill,	J. H. Reel,	J. F. Pendergrass,	Marion.	1	9	2		2		1	37	75
Cooper's Gap,	W. C. Keer,	W. H. Logan,	Columbus,	4		5	1	18	8	4	200	1 20
Mt Carmel,	T. F. Hawkins,	J. F. Pendergrass,	Marion,	3	12	4	1				42	1 45
Bethlehem,	N. Souther,	W. J. Wilkie,	Old Fort,	4		1		3		1	31	1 00
Round Hill,	R. O. Ledbetter,	G. W. Rollins,	Cuba,	4				2		2	70	95
Rutherfordton,	M. H. Justice,	T. B. & C. B Justice,	Rutherfordton,	1 & 4			2	3	1		63	1 65
Cherry Springs,	R. H. Moore,	W. J. Wilkie,	Old Fort,	4	8	1					23	1 00
Floyd's Creek,	J. C. Camp,	C. B. Justice.	Carpenter's Store.	1	2	5				1	59	1 20
Piney Knob,	A. B. Haynes.										49	1 00
					111	65	11	168	75	34	2725	$32 75

MINUTES

OF THE

THIRTY FOURTH SESSION

OF THE

GREEN RIVER BAPTIST

ASSOCIATION,

HELD WITH

SILVER CREEK CHURCH,

POLK COUNTY, N. C.,

Oct. 4th to 6th, 1872.

PROCEEDINGS.

OCTOBER 4th, 1872.

THE GREEN RIVER BAPTIST ASSOCIATION, convened this day with the Silver Creek Church, Polk co., N. C.

The Introductory Sermon was preached by Elder B. E. Rollins, from Ephesians VI, 13th.

After a recess of 30 minutes the delegates assemble in the house. Prayer by the Moderator.

Appointed J. W Morgan and W. M. Justice reading Clerks, read letters from the Churches, and enrolled delegates names, as follows:

Head First Broad.—B. E. Rollins, M. Melton.
Mount Vernon.—N. J. Rollins.
Cane Creek.—G. W. Gully.
Mount Zion.—J Divinney, S. J. Weaver.
Mt. Lebanon.—L. L. Deck, M. D. Wilson.
Shiloah.—T. C. Page, J. E. Henry.
Cool Springs.—G. T. Bostick, M. H. Dogget, H. D. Harril.
White Oak.—W. Splawn, T Garrett.
Rock Springs,—G. Whiteside, E. L. Taylor, R. Whiteside.
Mt. Pleasant.—A. McMahan.
Pleasant Hill.—J. B. Hill.
Bethel,—George Kayler.
Mountain Creek.—R. P. Geer. J. W. Lewis.
Bill's Creek.—W. H. Logan, E. D. Foster.
Montford's Cove.—W. H. Logan, T. P. Hemphill.
Silver Creek,—I. S. Higgins, W. M. Justice.
Dysartsville, —J. L. McCurry, L. G. L. Taylor.
Camp Creek,—Letter.
Zion Hill.—J. F. Pendergrass.
Coopers Gap.—M. R. Laughter, H. K. Corn, J. Gibbs.

Marion.(formerly Mt. Carmel.)—W. D. Justice, T. F. Hawkins.

Bethlehem.—Letter.

Round Hill.—I. P. Sorrells, J. A Keeter.

Rutherfordton.—W. O Wallace, J. M. Allen, T. B. Justice.

Cherry Springs,—J. B. Coxey, O. Moore.

Floyd's Creek.—H. P. Miller, J. J. Camp.

Piney Knob.—J. C. Keeter, A. B. Haynes.

A ballot for officers resulted in the re-election of T. B. Justice, Moderator, and C. B Justice, Clerk.

On motion received corresponding messengers from Sister Associations, as follows:

From Salem,—W. E. Jackson.

King's Mountain.—A letter by her messenger, Elder G. W. Rollins.

Broad River.—No messenger or letter.

Catawba.—None.

Invited visiting Ministers to seats with the body. The invitation was accepted by Elder J. Williams of the Broad River Association, and Elder J. P. Starke, S. S. Missionary of the S. S. B. of the N. C. B S. C.

Appointed the hour of 1 o'clock, P M. to-morrow, to hear Elder Starke in behalf of the Board he represents.

On motion, the Moderator announced the following committees:

On Finance.—J. W. Morgan, W D. Justice, J. W. Lewis.

Missions.—C. B. Justice, W. H. Logan, B. E. Rollins.

Temperance.—J. W. Morgan, W. D. Justice, H. D. Harrill.

S. Schools.—J. P. Starke, G. W. Rollins, C. B. Justice.

On motion, agreed to dispense with the committee on correspondence, and let the names of our messengers appear in the face of the minutes.

Appointed E. L. Taylor and G. T. Bostic, with the Pastor and Deacons of Silver Creek Church, a committee on Religious Exercise.

Appointed T. P. Hemphill, J. M. Allen and B. E. Rollins, with the Moderator and Clerk, a committee to arrange business for the Association.

On motion, agreed to meet at 9 o'clock, a m, to-morrow, and spend 30 minutes in devotional exercise.

Adjourned till 9 o'clock, a m, to-morrow.

Prayer by Elder G. W. Rollins.

SATURDAY, OCT. 5th, 9 A M.

The Association met and after spending half an hour in devotional exercise, the Moderator called the body to order.

The Clerk read the proceedings of yesterday, and called the roll of delegate's names.

The committee appointed to arrange business for the Association, made their report and were discharged.

Read the Constitution and rules of order.

Appointed the following correspondence:

To Salem, which meets at Hominy church, on Saturday before the first Lord's day in September, 1873, Elders E. L. Taylor, J. F. Pendergrass, W. H. Logan and Brother J. W. Morgan.

To King's Mountain, which meets at Zion church, on Friday before the fourth Lords day in September, 1873. Elders B. E. Rollins, H. D. Harril, T. B. Justice, C. B. Justice, and Brother L. L. Deck.

To Broad River, which meets with the church at Antiock, on Friday before the 2nd Lord's Day in September 1873. Elders L. McCurry, E L. Taylor, A. M. McMahan, T. B. Justice, and Brother T. C. Page.

To Catauba, which meets at Union Church, on Friday before the 2nd Lord's Day in October, 1873, Elders J. C. Grayson, J. R. Denton and Brethren W. D Justice and J. Hemphill.

Appointed the next Union Meeting, with the church at Cool Springs, to commence on Friday before the 4th Lord's Day in July, 1873, and Elders B. E. Rollins, W. H. Logan, A. M. McMahan, E. L. Taylor, and C. B. Justice to attend it.

On motion of Elder B. E. Rollins, agreed to appoint a Union Meeting in each District in the Association, to meet on Friday before the 5th Lord's Day in some month during the year, and that all the ministers of the Association be requested to attend them.

Appointed the Union Meeting in the First District to meet with the church at Bill's Creek, on Friday before the 5th Lord's Day in December, 1872.

The Union Meeting in the Second District, will meet with the church at Marion on Friday before the 5th Lord's Day in March, 1873, and the one in the Third District will convene with the church at Mt. Lebanon, on Friday before the 5th Lord's Day in June 1873.

The committee submitted the following

Report on Missions.

"Go ye into all the world and preach the Gopel to every creature," was the commission given by Christ to His Apostles, and obeying this, "They went forth, and preached everywhere." From then until the present, christians have longed to see the world blessed with a pure gospel : and recognizing the truth, that they were not their own, but God's, and that they were co workers with God, have given of their time, their talents, and their possessions to gain this end. Notwithstanding their inability to prosecute the work of missions to any great extent during the dark ages of persecution, yet they succeeded in keeping the principle alive, and soon after the Reformation began to send forth the Missionary and the Bible. In 1559, Michael went as Missionary to Lapland. In 1644 a Mission was established among the Indians at what is now Newton, Massachusetts, and in 1696 there were thirty indian churches in New England. In 1705 a Mission was established at Tranquebar, in South Hindostan. In 1728 a mission was began at Madras under the patronage of the Christian Knowledge Society. During the next thirty-three years fourteen hundred and seventy converts united with the church. In 1795 the London Missionary Society was formed. In 1813, Judson commenced his labors at Rangoon, Burmah. About this time the American Baptist Board of Foreign Missions was organized. On the foundation laid by Judson, amidst difficulties and trials and prayers there had been built up in 1866, 227 churches, with 15,923 members, 63 ordained native ministers, and 309 unordained ministers, who are not only laboring to sustain the gospel at home, but to extend it to the regions beyond.

China, with her vast population, has been visited by, and become the home of the Missionary. Schools have been opened for the instruction of her people; the Bible has been translated into their language; the gospel has been preached, churches organized, the ordinances administered, and many are to be found among her people who love God.

Africa now stretches forth her hands and asks for the bread of life.

Italy, that has so long been the willing slave of Papal power and oppression, is no longer inaccessible to the gospel, but under the Providence of God, is thrown open to the Heralds of the Cross. Men and women are anxious to hear of the Savior's dying love, and many are gladly embracing the offer of mercy through Jesus' blood.

The want of space forbids our speaking further of the openings before the Church, by which she may preach the gospel to a perishing world. Every nation, except one, is now in a condition to be reached with the gospel of peace. Many that have hitherto been inaccessible, now anxiously await the coming of the missionary and Bible. To insure success, we need, first, the influences of the Holy Ghost, that the word may be profitable to those that hear. After we have done all we can, we are still dependent on God for success. Second: there is a great demand for more laborers. While there is an apparent scarcity of ministers to supply the demands in our own country, there are but few who are ready to sacrifice all else, and go as missionaries to Foreign fields to tell to heathen millions the story of the Cross.

Third, there is a want of funds with which to feed and clothe missionaries and their families, that they may give their time to the preaching of the word. For 'How can they hear without a preacher, and how can they preach except they be sent." "They that preach the gospel, shall live of the gospel." God loveth a cheerful giver, and in no sense is our liberality more acceptable to Him than when manifest in giving for the spread of the gospel.

We would recommend to the favorable consideration of the Association and Churches the building of a house for the Baptist Church in the city of Rome, and advise the making of liberal contributions for the completion of that work.

Christians should pray the Lord of the harvest to send forth more laborers into the vineyard. that the entire field may be occupied. giving, as the Lord has prospered them, for the support of those that are called and sent forth; and praying for the out-pouring of the Holy Ghost, that the kingdoms of this world may become the Kingdom of of God and His Christ. They should be sure that they do their duty to God, themselves, and their fellow creatures.

During the past year the Executive Board of the Baptist State Convention of N. C. have had in their employ about twenty Missionaries, who have been preaching to the destitute of our own State; organizing churches, S. Schools, and doing a noble work. While we have no destitution in the bounds of our own Association, there are large scopes of country in the State that are destitute of the gospel as we hold it. Some entire counties are destitute of Baptist ministers. How essential to the future welfare and prosperity of our loved State, that this destitution be supplied. We would earnestly recommend to the prayerful consideration of the Association, the work of State Missions.

C. B. JUSTICE, Chmn.

After remarks by various brethren, the report was unanimously adopted.

The Clerk read the following resolution:

Resolved, That the Association appoint a Board of Missions, consisting of five members, which shall cooperate with the Executive Board of the N. C. Baptist State Convention in raising funds for the prosecution of the work of missions. That this Board shall appoint a committee of three in each church in the Association, whose duty it shall be to bring before their respective churches the claims of the mission work and give them the privilege of contributing any amount that they may desire, said amount to be applied exclusively to the work of missions. The contributions thus made are to be forwarded to the Board of missions, and by said Board to be forwarded to the Treasurer of the Executive Board of the Baptist State Convention. Said Board of missions shall make to this Association at its regular sessions, a full report of all moneys received from the different

churches, exhibiting the different vouchers showing the disp sition made of the same. C. B. JUSTICE.

After remarks by different brethren the resolution was adopted.

On motion it was agreed that the Moderator and Clerk be appointed two of the Board provided for in the foregoing resolution.

The moderator then appointed Elder W. H. Logan, H. D. Harrill, and Brother J. W. Lewis as the other three members of the Board.

AFTERNOON SESSION.

At 1 o'clock, the moderator called the body to order.

Elder J. P. Starke read the following

Report on Sabbath Schools.

God enjoins upon his people to give to all a knowledge of His word. This duty He has imposed upon them since He first made a revelation to man. The Jews were commanded to teach the words of the law to their children. They were to "gather together men and women and children and the stranger that was in their gates," and instruct them in the things God revealed to Moses. At home or abroad, when employed, and in their hours of recreation, they were commanded to talk to their children about divine things. In fact it was impossible for the Jew who obeyed the law, by which he claimed to be governed, to raise his child in ignorance of God's word.

The example of Christ and His Apostles make it our duty in these latter days to give to all a knowledge of the way of salvation. Wherever they went they declared that the World's Redeemer had come, and that the world through Him might live. They were determined that those with whom they met should not be ignorant of the things that pertained to their eternal interests.

We have further the plain injunction of our Lord to teach all nations whatsoever, He has commanded us. Every Christian should feel that this language is addressed to himself; that it is his bounden duty to teach to others the truths of the Bible. The S. School is one of the most efficient means of effecting this end therefore every

christian should feel that it is an obligation resting upon him to engage in the Sunday School work. Do we take the Bible as our guide? Do we claim to be governed by its examples and precepts? Then we must admit that it is our duty to teach to the rising generation the lessons of inspiration. The S. School is also an instrumentality which God has blessed to the salvation of many immortal souls. This is an additional reason why we should encourage it. Where the Sunday School has been flourishing the church has continually drawn recruits from its ranks. What God has thus sanctified demands our attention. What He has so profusely blessed, claims the support of every follower of Jesus. The Committee are glad to report that some of the schools in our bounds are very flourishing indeed. Several schools that were not mentioned last year are reported this year. And if we are to base a conclusion upon the S. School statistics gathered from the letters and delegates of the different churches of the Association, there has been an increase of interest during the past year in our cause.

The Committee beg leave to urge the importance of Baptist S. Schools. If we believe that the Baptists hold the Bible in its simplicity and purity, we are bound to encourage our own denominational schools. Nor should we use any other than Baptist literature. If we are persuaded that other denominations are in error as to many points of faith and practice, we cannot consistently and conscientiously suffer their doctrines to be taught in our S. Schools. We recommend the Baptist Publication Society of Philadelphia, and the one at Memphis, as sources from which to supply our S. Schools with books. We also recommend KIND WORDS, as a S. School paper worthy the patronage of our S. Schools.

J. B. STARKE, Chm'n.

After discussion the Report was adopted.

At this hour the Association suspended business in order to hear Brother Starke in behalf of the S. S. Board of the N. C. Baptist State Convention. At the close of Brother Starke's address it was agreed by the Association, to divide the Missionary Collection of Sunday between State Missions, Foreign Missions and the S. S. Board of the N. C. Baptist State Convention.

The Committee made the following

Report on Temperance.

We believe the making or using as a beverage, of ardent spirits, to be unscriptural and sinful; and would advise the Churches composing this Association to discontinue it in all its forms. Ministers should preach against it, showing the evil results that invariably follow a course of intemperance. No minister should be called to the Pastorate of a Church unless he is an advocate of the principles of temperance in their stringent sense. Nor should a minister continue with a church as her pastor after having faithfully labored, by precept and example, to enforce the principles of temperance, and failed. A great deal of the intemperance now prevalent in the country might have been avoided had the ministry been as faithful in rebuking the evil as God's word requires them to be. J W. MORGAN, Chm'n.

On motion the report was adopted.

The following resolution by brother T. P. Hemphill was unanimously adopted.

Appreciating the advantages to be derived from a good religious newspaper Therefore *Resolved* That we heartily recommend to the brethren and churches, as worthy of their cheerful support the "BIBLICAL RECORDER," published at Raleigh N. C. by J H Mills, at $2 a year, a firm and staunch defender of the faith, and a convenient means of communication amongst the brethren, and eminently qualified to lend efficient aid in the work of the church.

We also recommend the Home and Foreign Journal, the organ of the Southern Baptist Convention. The RELIGIOUS HERALD, at Richmond, Va., and the Macedonian and Record at New York, are papers worthy the patronage of our denomination. First take the Recorder and then subscribe for the others.

T. P. HEMPHILL.

The Committee on Finance reported $31.30 as sent up by the Churches for printing Minutes.

Ordered that the Clerk superintend the printing and distribution of as many copies of the Minutes as the money on hand will pay for, after reserving $6.00 for his services.

Agreed that the next session of this body be held with the Round Hill church, 10 miles north of Rutherfordton, N. C., commencing on Friday before the first Lord's day in October, 1872

Elder T. B. Justice to preach the next introductory sermon. W. H. Logan, alternate.

Elected Elders J. Williams, J P. Starke and G. W. Rollins to preach on Lord's day in the order of their names, the second sermon to be followed by a collection for Missions.

At the request of the Shiloh church the following Query was read and discussed :

"When an aggrieved member makes application to a sister church, asking advice as to how his case may be remedied, stating that he has been unjustly excluded, and succeeds in making the impression that his case should be looked into by suitable persons, what course should the church to which the application is made, pursue ?

Answer.—We consider each church an independent body ; and therefore advise the churches in the bounds of this Association to counsel all persons excluded, as represented in the foregoing query, to return to their former churches, and, if possible, make reconciliation.

Appointed Elders T. B. Justice, B E. Rollins, W. H. Logan, C. B. Justice, and H. D. Harrill, delegates to the N. C. Baptist State Convention.

Adopted the following Resolution :

Resolved, That the Churches be requested to state in their letters to the Association each year, the amount of their pastor's salary, and that the same be published in the Minutes.

Elder J. F. Pendergrass presented the claims of the Marion Church and asked for assistance to enable them to build a house of worship. Several brethren gave him their subscriptions.

The usual resolution of thanks for hospitality was adopted, and the Association adjourned, to meet at Round Hill on Friday before the first Lord's day in October 1873. While a parting Hymn was being sung the Association took the parting hand. Prayer by the Moderator.

T. B. JUSTICE, Mod.

C. B. JUSTICE, Clerk.

Lists of Ordained Ministers and their Post Offices.

J. C Grayson,	Bridgewater,	N. C.
L. McCurry.	Dysartsville,	"
J. R. Denton.	"	"
J. F. Pendergrass.	Marion,	"
W. H Logan,	Grassy Knob,	"
T. B. Justice,	Rutherfordton,	"
E L. Taylor,	"	"
C. B. Justice,	"	"
A. O. Lynch,	Grassy Knob,	"
B. E. Rollins,	First Broad	"
W Harrill,	Burnt Chimney,	"
H. D Harrill,	" "	"
A. McMahan,	Carpenter's Store,	"
J. Wilkie,	Rutherfordton,	"
H. Culbreath.	"	"

LICENTIATES.

J. T. McFadden,	Rutherfordton,	N. C.
F. C. Hamrick,	"	"
B. F. Harrill,	Burnt Chimney,	"

LORDS DAY OCT. 6TH.

Elder J. Williams preached at 10 o'clock, A. M., Elder J. B. Starke, at 11, A. M., and Elder G. W. Rollins, at 2 o'clock, P. M. After the second sermon a collection was taken up for missions, amounting to $20.

C B. JUSTICE, Clerk.

STATISTICAL TABLE.

CHURCHES.	PASTORS.	CLERKS.	POST OFFICE.	Lord's Day.	Baptized.	Rec'd. by let.	Restored.	Dismissed by Letter.	Excluded.	Deceased.	Total.	Contributed for Minutes.
Head First Broad,		W. Fortune,	First Broad,	1					2	4	108	$ 1 25
Mount Vernon,	W. H. Logan,	H. B. Wilson,	Rutherfordton,	2	17	1	3	6	3	3	180	1 80
Cane Creek.	B. E. Rollins,	R. K Wilson,	Patton's Home,	4		1		1	1	1	42	1 15
Mt. Zion,	L. McCurry,	. D Lattimore,	Johnson,	4	5	2		2	1		78	1 45
Mt. Lebanon,	B. E. Rollins,	M. D. Wilson,	Logan's Store,		16	6				2	94	1 75
Shiloah,	A McMahan,	James Wood,	Rutherfordton,	2	9	4	1	5	2	3	194	1 50
Cool Springs,	T. B Justice,	M. H. Dorget,	Burnt Chimney,	4	1	1		2	2		76	1 60
White Oak,	J. M. Williams	O. J. Nelson,	Mill's Springs.	1	1			1	5		68	70
Rock Springs,	E. L. Taylor,	R. Whiteside,	Grassy Knob,	3		2		4			65	95
Mt. Pleasant,	W Harrill,	W. S. Hill,	Webb's Ford.	2	4		1	1			59	50
Pleasant Hill,	C. B. Justice,	D. Walker,	Rutherfordton,	2			2	2	1		28	70
Bethel,	L. McCurry,	J. B. Grayson.	Nealsville.	3		1		13	5		142	1 15
Ha mony Grove,	(not represented)	[number of mem	bers last year.]								75	
Mountain Creek,	C. B. Justice.	J. W Lewis,	Green Hill,	3	17	3	1	19	3		155	1 50
Bill's Creek,	W. H. Logan,	J. Taylor,	Chimney Rock,	1	18	16	1	7	3	2	205	1 00
Montford's Cove,	W H. Logan,	J. W. Morgan,	Otter Creek,	4		2		7	3		75	1 00
Silver Creek,	T. B. Justice,	J. Jackson,	Mill's Spring,	2		2	1	1		3	107	1 35
Dysartsville.	L. McCurry,	J. D. Taylor,	Dysartsville,	2		1			1	1	132	80
Camp Creek,	B. E. Rollins,	J. R. Walker,		2	1	3		9	1	2	55	50
Zion Hill,	J. F. Pendergrass,	J H. Reel,	Marion,	1		2		4	1		34	50
Cooper's Gap,	W. H. Logan,	M. R Jackson,	Mill's Spring,		30		7	7	2	1	224	1 35
Marion,	J. F Pendergrass,	T. F. Hawkins,	Marion,	3	2	10			4		46	1 75
Bethlehem,	W. J. Wilkie,	N. Souther.	Catawba Vale,	4	12	2	1				46	90
Round Hill,	G. W. Rollins,	R. S. Callahan,	Cuba,	4	1	13		4	1	2	74	1 45
Rutherfordton,	T B & C B Justice	M. H. Justice,	Rutherfordton,	1	5	4		8	1	2	61	2 30
Cherry Springs,	W. J. Wilkie,	J. B. Coxey,	Old Fort,	4	1	1					25	60
Floyds Creek,	C. B. Justice,	J. J. Camp,	Carpenter's Store,	1		1	2	2	9	1	50	1 00
Piney Knob.	W. H. Logan.	W. B. McEntire.	Green Hill.	4		19					67	80
					140	61	20	102	51	27	2565	$31 30

MINUTES

OF THE

THIRTY-FIFTH SESSION

OF THE

Green River Baptist Association,

HELD WITH

ROUND HILL CHURCH,

RUTHERFORD CO., N. C.,

OCTOBER 3, 4 & 5, 1873.

RALEIGH:
EDWARDS, BROUGHTON & CO., PRINTERS AND BINDERS.
1873.

PROCEEDINGS.

The Green River Baptist Association convened October 3rd, 1873, with the Round Hill Church, Rutherford county, N. C. The introductory sermon was preached by Elder C. B. Justice, from Ephesians 6 : 18.

After a recess of forty minutes, the delegates assembled in the house.

Prayer by the Moderator.

Appointed J. W. Morgan and Wm. M. Justice, reading clerks, and read letters from the churches, and enrolled delegates' names, as follows :

Head First Broad—B. E. Rollins, J. M. Made, Wm. Grayson.
Mt. Vernon—H. B. Willson, N. J. Rollins.
Cane Creek—E. Walker, G. W. Guffy.
Mt. Zion—J. T. Price.
Mt. Lebenon—L. L. Deck, M. D. Willson.
Shiloh—M. C. Page, J. E. Henry.
Cool Springs—G. T. Bostic, B. F. Harril.
White Oak—O. I. Nelson.
Rock Springs—J. Whiteside, J. C. Whiteside.
Mt. Pleasant—A. McMahan, A. Tate, W. C. Toms.
Pleasant Hill—J. T. McFaddin, D. D. Walker, O. P. Taylor.
Bethel—J. H. Morris, S. Poteet.
Harmony Grove—J. C. Grayson, B. P. Simmons.
Mountain Creek—W. Spangler, N. E. Walker, J. W. Lewis.
Bill's Creek—W. H. Logan, W. Henderson.
Montford's Cove—J. W. Morgan, T. P. Hemphill.
Silver Creek—J. Jackson, W. M. Justice.
Dysartsville—P. P. Price, J. R. Denton, W. Blanton.
Camp Creek—Jesse Lane, T. G. Johnson.
Zion Hill—J. F. Pendergrass, R. Odom.
Cooper's Gap—E. M. Gibbs, M. R. Latter, H. K. Carn, Ambrose Jackson.
Marion—T. F. Hawkins, A. E. Berry, J. H. Duncan.
Bethlehem—G. R. Morgan, W. H. Gillam.
Round Hill—R. O. Ledbetter, R. S. Callahan.
Rutherfordton—T. B. Justice, C. B. Justice, Wm. O. Wallace, M. H. Justice.
Cherry Springs—O. Moore, J. Keeter.
Floyd's Creek—A. D. Davidson, R. R. Haynes.
Piney Knobb—H. P. Lynch, S. C. Keeter.

A ballot for officers resulted in the election of J. C. Grayson, Moderator, and C. B. Justice, Clerk.

On motion, adopted for the evening the order of business on Friday evening of last session.

Called for corresponding messengers from sister Associations, and received :

From King's Mountain—Elders G. W. Rollins, G. M. Webb and A. McSwain.

Invited visiting ministers to seats with the body.

Invitation accepted by Elder T. H. Mulinax, of the Broad River Association, and Elder J. D. Hufham, Corresponding Secretary of the North Carolina Baptist State Convention.

The Moderator announced the following committees:

On Finance—W. H. Logan, P. P. Price, W. M. Justice.

On Temperance—M. H. Justice, L. L. Deck, J. Jackson.

On Sabbath Schools—T. B. Justice, J. C. Whiteside, A. McMahan.

On Religious Exercise—H. B. Willson, G. T. Bastic and W. O. Wallace, with the Pastor and Deacons of Round Hill church.

To arrange Business for the Asssociation—W. H. Logan, J. W. Morgan, and R. O. Ledbetter, with the Moderator and Clerk.

Adjourned to meet at 9 o'clock A. M. to-morrow, and spend thirty minutes in devotional exercise. Prayer by the Moderator.

SATURDAY, Oct. 4th—9 o'clock A. M.

The Association met, and after spending thirty minutes in devotional exercise, proceeded to business.

The committee appointed to arrange business for the Association, submitted their report and were discharged.

The Clerk read the proceedings of yesterday, and called the roll of delegates' names.

Read Abstract of Principles and Rules of Order.

Appointed the following correspondents:

To Salem—W. H. Logan, T. B. Justice.

To King's Mountain—Which meets at Sandy Run church on Friday before the fourth Sunday in September, 1874—B. E. Rollins, C. B. Justice, J. C. Grayson, L. McCurry, D. D. Lattimore, A. D. Davidson, T. B. Justice, R. O. Ledbetter, L. L. Deck, M. H. Justice.

To Broad River—T. B. Justice, A. D. Davidson, H. C. Davis, J. C. Henry, C. B. Justice.

On motion, agreed to suspend, for the present, the correspondence with the Catawba Association.

The Board of Missions submitted their report, as follows:

REPORT OF THE MISSION BOARD OF THE GREEN RIVER BAPTIST ASSOCIATION.

Your Board was unable to hold a meeting until January 6th, 1873, at which time they met, Elders T. B. Justice, H. D. Harril, C. B. Justice and Bro. J. W. Lewis being present, and proceeded to organize by appointing T. B. Justice President, C. B. Justice Secretary, and H. D. Harril Treasurer. We then proceeded to appoint Missionary Committees, as per order of the Association, in the different churches, as follows:

Head First Broad—B. E. Rollins, M. Melton, W. Fortune.
Mt. Vernon—N. J. Rollins, H. B. Willson, T. Bland.
Cane Creek—R. K. Wilson, J. T. Long, G. W. Guffy.
Mt. Zion—D. D. Lattimore, Tilford Price, S. J. Weaver.
Mt. Lebanon—L. L. Deck, A. E. Wilson, B. W. Toney.
Shiloh—F. C. Hamrick, T. C. Page, J. E. Henry.
Cool Spring—W. Harril, G. T. Bostick, J. G. McArthur.
White Oak—O. J. Nelson, J. Walker, W. Splawn.
Rock Springs—A. O. Lynch, E. L. Taylor, R. Whiteside.
Mt. Pleasant—A. M. McMahan, T. Toms, W. S. Hill.
Pleasant Hill—J. T. McFaddin, O. Taylor, B. Hill.
Bethel—J. H. Morris, G. Kaylor, J. B. Grayson.
Mountain Creek—J. T. Lewis, D. W. Geer, Elbert Keeter, Sr.
Bill's Creek—W. Flinn, Barzilla Ledbetter, J. Taylor.
Montford's Cove—J. W. Morgan, T. P. Hemphill, J. Hall.
Silver Creek—G. B. Arlidge, A. E. Jones, Albert Jackson.
Dysartsville—L. McCurry, J. R. Denton, J. L. McCurry.
Camp Creek—C. Clement, J. R. Walker, Jr.
Zion Hill—J. F. Pendergrass, I. H. Reel.
Cooper's Gap—I. M. Frady, L. Cowart, M. R. Laughter.
Marion—W. D. Justice, T. F. Hawkins, —— Berry.
Harmony Grove—J. C. Grayson, B. P. Simmons, G. M. Walton.
Bethlehem—J. A. Reel, N. Souther, G. R. Morgan.
Round Hill—R. O. Ledbetter, M. Harris, I. P. Sorrels.
Rutherfordton—W. O. Wallace, J. M. Allen, G. M. Whiteside.
Cherry Springs—O. Moor, J. B. Coxey, J. Keeter.
Floyd's Creek—K. T. Carpenter, S. E. Bostick, H. P. Miller.
Piney Knob—A. B. Haynes, W. B. McEntire, H. P. Lynch.

The Board then prepared and published an address to the churches and committees, asking the committees to bring before their churches the mission work and take collections to aid in the same. A copy of the proceedings of the Board and of the address were forwarded by mail to each member of the different committees. In response to this appeal the Board has heard from fifteen churches who report, in the aggregate, contributions amounting to $60.40, as will appear from the report of the Treasurer, leaving thirteen, out of the twenty-eight churches composing the Association, that have made no response to the appeal. There can be but one of two reasons why these churches have been so negligent in regard to this matter. Either the churches themselves are covetous, which the Board is loth to believe, for surely they are not living and practicing a sin so grievous. Or else there is a want of faithfulness upon the part of pastors in teaching their people aright with reference to christian liberality. The commission is, "Go into all the world and preach the gospel to every creature." If this commission is carried out it will lead to sacrifices and efforts upon the part of churches and pastors that will be quite different from the practices of the present. It is folly to expect to be able to comply with its requirements without an effort. The gospel can be preached in all the world

only by the united efforts of all God's people. The churches must feel their responsibilily to such an extent that they will be willing to give, not only their little surplus, but to let the riches of their liberality abound in making sacrifices for Christ, even such sacrifices as they will feel. Pastors must become so interested in the work that while they are dispensing the word of life to appreciating audiences, and feeding the churches on the precious promises of God's word, they shall feel constrained to incur, if necessary, the reproach and opposition of men, that they may teach and exhort christians to do their full duty in giving the word of life to a perishing world. A church, in its liberality and discipline, is generally what its pastor makes it, and where the pastor preaches to and instructs his churches aright with reference to this work they are generally found ready to make liberal responses to every call for means with which to prosecute the work. But, where the pastor fails to preach to and instruct his people upon the duty of churches to contribute of their substance for the spread of the gospel, or fails to lay an example of christian liberality before them, they are generally lukewarm on the subject. Your Board would therefore urge upon pastors the importance of teaching their churches aright on this subject. Preach to them the Bible doctrine of christian benevolence and responsibility, and if they fail to do their duty, let the blame attach to them and not to the pastors. Let the churches search the scriptures prayerfully, that they may know their duty, and knowing it let them fear, lest if they neglect it the displeasure of God shall rest upon them.

While so many of the churches have done nothing as yet to send out the herald of the cross to cheer the dark regions of our own and other countries, yet your Board feels encouraged to press forward and strive to increase the interest of the churches in the work. We feel that much has been accomplished; a start has been made; a foundation has been laid; some of the churches have been induced to take hold of the work. and we feel that with the proper efforts very soon all the churches can be brought into harmonious cooperation with the Baptist State Convention in this great work.

If some zealous brother could be induced to visit all the churches in the Association and urge upon them the importance of the work, inducing them to adopt some systematic plan of benevolence and to make stated and regular contributions for Home and Foreign Missions, it would perhaps result in as much good as any course that could be taken. Would it not be well for the Association to secure the services of some brother, for a short while, to do this work? So soon as the churches give such assurance of pecuniary aid as will justify, your Board would advise that a suitable minister be recommended to the Executive Board of the Baptist State Convention of North Carolina for appointment to labor as missionary on the heads of Catawba, Broad River, Crooked Creek and Swananoa, in McDowell and Buncombe counties, as this is a field destitute, to a great extent, of Baptist preaching, and one that promises as rich returns for faithful missionary labors as any in the scope of our acquaintance.

All of which is respectfully submitted.

T. B. JUSTICE, Presid't.

C. B. Justice, Sec'y.

Pending the adoption of the report, speeches were made by various brethren, and a collection amounting to $41.00 was taken for Home Missions.

The Moderator appointed John Whiteside, J. H. Morris, and J. T. Price a Committee on Union meetings.

Elected Elder G. M. Webb to preach on Sunday at 9 A. M.; Elder J. D. Hufham at 11 A. M., and Elder G. W. Rollins at 2 P. M. Elder Hufham to preach the missionary sermon.

Elder J. R. Denton read the report on Missions, as follows:

REPORT ON MISSIONS.

From what we can learn, our State Board of Missions is crippled for want of means, and needs relief.

Foreign Missions have been as successful and prosperous as could be expected.

We think each christian should be missionary in spirit, and labor in his or her sphere of life, for the accomplishment of good in Christ's cause, and when christians have means they ought to contribute liberally according as God has prospered them, that the gospel may be sent into all the world.

We recommend that a mission board be appointed by this Association as was done last session, and that the same plan be continued another year.

We would be glad to see at least one missionary supported by this Association within her own bounds.

Respectfully submitted,

J. R. DENTON, Chm'n.

Appointed T. B Justice, H. D. Harril, W. O Wallace, J. W. Morgan, and C. B. Justice a Board of Missions for the ensuing year.

The following report on Temperance, by M. H. Justice, was read and adopted:

REPORT ON TEMPERANCE.

An essay, a speech, or an article written upon temperance, frequently turns out to be a tirade without argument upon intemperance. It is often the case that we injure the very cause that we most desire to promote, by showing evidences of what is taken to be bad temper in us, and simple attacks without reasons and arguments upon temperance, while it may be with the purest motives, sometimes lead people to believe that we are fanatical upon the subject, and thus we weaken the force of our own words and create a false sympathy for what is sometimes called men's rights. It is true that oftentimes we feel our patience giving way when we see the alarming prevalence of the evil of drunkenness, and we are justified in using any means in our power to break down this stronghold of Satan, and this should always be done fearlessly, and in the way to accomplish the most good. And as christians, if we fail to exert our influence against this evil, we are just as guilty, as in the neglect of any other known duty, and whenever an opportunity offers we should be ready, willing and eager to throw our influence unhesitatingly upon the side of right.

The only very formidable feature of intemperance with which we have to contend is the use of intoxicating liquors, and to this particular branch of the subject we address ourselves.

We do not propose to attempt to give the number of deaths, the amount of money wasted, or the amount of suffering in the world caused by drunkenness, for we imagine that any one will admit that its effects for evil might almost be said to be without stint, even the man who makes his daily bread by traffic, in whiskey or by distillery, or the miserable victim of their avarice and his own appetite is ready to acknowledge that misery and poverty, and want and suffering and death in its most awful visitation upon men are its legitimate offspring. Seeing then that we have an enemy so dangerous and so formidable, it behooves us to take every advantage of him that lies in our power, and to prevent his grasp being laid upon those who are now free from him, and to arouse those already under his influence to a sense of their danger.

It is not the influence of the poverty-stricken, despised drunken out-cast that we need most to fear, for he has lost the respect of himself and his fellow-men, and has but little influence one way or the other, and if his was the only influence, perhaps the contempt and loathing generally felt for such characters, might deter many from becoming drunkards, if the first step carried them to his level, but as we have always heard and know to be self-evident, no man can

become a drunkard without taking the first dram; every drunkard has been a toper. He goes from the first glass to an occasional glass, then he becomes social, then he wants a dram every morning, then he is a confirmed tippler, his friends begin to desert him, his money is wasted, his credit gone, then he loses the respect of his neighbors, then of himself, then he becomes an outcast in the world, and drags out a miserable existence, until by the clanking of chains and the hissing of serpents he is ushered into that world of darkness and woe and misery where his torture is complete. During the first stages of this career the man of the world is a remarkably dangerous man. Young men yield to his solicitations to drink because he is respectable. Your sons are influenced by him because he is your friend. He disarms their fears: he allays all their suspicions by telling them that there can be no harm in a social glass. He shears tippling with liquor of all its dangers and removes in an hour all the impressions of danger made during a lifetime by the admonitions and the example of a father and the prayers and entreaties of a mother. The young man yields and enters upon this road to ruin If this first drink would make him beastly drunk it were better for him, but alas, he is enchanted, enticed, by syren songs he is charmed, and on he goes the beaten track. If this is the influence of a man of the world who makes no pretentions to christianity, who does not by his conduct argue that his course is right and in accordance with the Bible, how much greater is the influence of one professing christianity, a member of the church, who sets this example to others? By his conduct he pretends that this is the way of life, for his professions declare that he is walking in that way, and although he may argue to himself that he can do no harm, that *he* never gets drunk, let him remember that he is the servant of an absent master who has given him a talent in the way of influence over others and who will hold him just as accountable for that influence as for his overt acts, and will pronounce him just as guilty, as if he himself had become drunken, if through his influence others are led into sin.

The church of Christ is the instrument for the conversion of the world, and if every member of the church would but do his duty the task of reforming the world in this respect would become as easy as that of reforming it in any other respect. There is a great responsibility upon us, brethren; we have been unfaithful in our duty; we have been weak-kneed and faint-hearted, and fearful lest we give offence, and have kept our lips closed when we should have spoken. These obligations are upon us; we must meet them; we need strength from on high. Let us look to God for aid and do our duty in this matter. Avoid the very appearance of evil, lest you lead another into actual transgression. And while men are thus responsible for the influences of their lives in respect to this matter, women are perhaps more responsible, for they have more influence. It is true that they do not so often exercise that influence for evil and seldom do by their example, yet too often they give it countenance and encouragement, hence the importance of instilling a clear view of this subject into the minds of your daughters as well, and of impressing upon them the responsibility of the influences of their lives.

Elder W. H. Logan submitted the report of the Committee on Finance, as follows:

REPORT ON FINANCE.

The Committee on Finance report thirty-two dollars and thirty cents, ($32.30) as sent up by the churches for printing minutes. We would suggest that the Clerk be allowed seven dollars for his services, and have as many minutes printed as the remainder of the money will pay for.

W. H. LOGAN, Chm'n.

The following report on Sabbath Schools was read by A. L. Grayson, and adopted:

REPORT ON SABBATH SCHOOLS.

From the letters of the churches we find that some of them have flourishing Sabbath Schools, while others have made no statements whereby we can ascertain if they have schools; if they have none, we would specially urge upon them the importance of establishing Sabbath Schools in their churches, for the purpose of instructing the children in the way they should go, for Solomon says, "Train up a child in the way he should go, and when he is old he will not depart from it."

In order to induce the children to attend the Sabbath School, and to encourage them in in so doing, we urge that the parents attend with them, and that no one should remain at home, idling and sleeping the precious Sabbath hours away, as we fear some do, or which is equally criminal, to make the Sabbath a day of visiting, while the children are in many instances, exposed to various temptations, calculated to lead them into vice and immorality.

The Apostle says, "Let us not sleep as do others, but let us watch and be sober." Let us obey the admonition and watch over them while under our control.

We are commanded to keep the Sabbath day holy, and we know of no other way more profitable than attending Sabbath School, and imparting and receiving moral and religious instruction, which prepare us for the various duties of life enjoined upon us by our Creator.

We have noticed the good which results from Sabbath Schools. That where churches have kept up flourishing Schools, revivals of religion have generally followed.

We urge all the churches to persevere and carry forward the noble cause of Sabbath Schools.

When we obey the command of God, He smiles upon us; when we disobey, He frowns upon us.

"A Sabbath well spent, brings a work of content,
And prepares us for the changes of to-morrow;
But a Sabbath profaned, whatever be gained,
Is a certain forerunner of sorrow."

T. B. JUSTICE, Chm'n.

Adopted the following resolutions on Periodicals:

Resolved, That we recommend to the members of our churches the *Biblical Recorder*, as every way worthy of their support, and that we earnestly counsel them to take it whenever they are able to pay for it.

Resolved, That we also recommend the *Home and Foreign Journal* and *Kind Words*, the missionary and Sunday School papers of the Southern Baptist Convention.

The Committee on Union Meetings made their report, appointing the next Union Meeting with the Rock Springs Church, to convene on Friday before the fourth Lord's day in July, 1874.

Appointed Elders J. C. Grayson, B. E. Rollins, C. B. Justice and J. T McFaddin to attend it.

Appointed the next meeting of the Association with the Cool Springs Church, five miles east of Rutherfordton, to convene on Friday before the first Lord's day in October, 1874.

Elected Elder B. E. Rollins to preach the next introductory sermon, and Elder J. C. Grayson, alternate.

Whereas, The church at Round Hill and the friends in the vicinity of the same have shown great kindness in sustaining the body during its session; therefore,

Resolved, That the thanks of the Association are hereby tendered them for their generous hospitality.

J. W. MORGAN.

The Treasurer of the Mission Board submitted the following report, which was adopted, and M. H. Justice, W. O. Wallace and A. L. Grayson appointed to audit the same:

REPORT OF TREASURER OF MISSION BOARD.

H. D. Harril *in account with Mission Board of Green River Baptist Association.*

1873.		Dr.	Cr.
	To amount received of Mt. Lebanon Church.....	$ 3 80	
	" " " " Pleasant Hill "	1 50	
	" " " " Mt. Pleasant "	65	
	" " " " Floyd's Creek "	3 10	
	" " " " Shiloh "	1 75	
	" " " " Head First Bro'd "	4 25	
	" " " " Cane Creek "	2 00	
	" " " " Cool Springs "	2 20	
	" " " " Mt. Zion "	6 30	
	" " " " Bethel "	2 55	
	" " " " Rutherfordton "	14 30	
	" " " " Mountain Creek "	3 60	
	" " " " Montford's Cove "	2 25	
	" " " " Dysartsville "	9 20	
	" " " " Silver Creek "	3 15	
	To amount collected on Saturday of the Green River Asssociation.....	41 00	
	To amount collected on Sunday of same.....	27 05	
Oct. 5.	By amount paid Elder J. D. Hufham for State Missions		$ 71 30
	By amount paid Elder J. D. Hufham for Home Missions		57 35
		$ 128 65	$ 128 65

We certify that we have audited the above account and find it correct.

W. O. WALLACE,
M. H. JUSTICE,
A. L. GRAYSON.

Appointed H. C. Davis, M. H. Justice, T. P. Hemphill, J. W. C. Whiteside, W. M. Justice, J. R. Denton, B. E. Rollins, T. B. Justice, J. C. Grayson, C. B. Justice and A. L. Grayson, as delegates to the North Carolina Baptist State Convention.

On motion, adjourned to meet at Cool Springs Church on Friday before the first Lord's day in October, 1874. Prayer by Elder J. D. Hufham.

J. C. GRAYSON, *Mod'r.*

C. B. Justice, *Clerk.*

On Sunday the stand was occupied by Elders G. M. Webb, J. D. Hufham and G. W. Rollins, who preached to a large and orderly congregation.

The collection for Foreign Missions amounted to $27.05.

CLERK.

The Board of Missions met on the 16th of October, 1873, and organized by appointing T. B. Justice, President; C. B. Justice, Secretary, and H. D. Harril, Treasurer, and after deliberate consideration, proceeded to re-appoint as missionary committees for the various churches, the brethren appointed by the Board at its meeting the 6th of January, 1873, a list of whose names may be found in the report of the Board as published in these minutes. The Board then instructed the Secretary to call the attention of the churches and committees to the work of the missions, and ask that they render such aid as they can in the prosecution of the enterprise. While the Board feels encouraged by the results of the last year, yet we have fallen far short of meeting the demands that are upon us. God in his Providence bids us go forward, and has laid upon us heavy responsibilities. This is a day in which we should attempt great things for and expect great things of God. Ours is the great privilege of taking the Bible into every destitute family in America, and into every nation under Heaven. One hundred years ago this was not so; our fathers in Israel did their work, but as generations succeed each other, times and circumstances change, and so they are different now to what they were then. As they change and bring about different surroundings, so should we advance and improve in christian beneficence and liberality. The fields are already white to the harvest; now is the reaping time; souls are perishing for the bread of life; and shall christians stand idle? Shall Baptists, who profess to hold the truth, witness the destruction of souls without an effort to save them? God forbid it!

Will not the committees in the different churches make an effort to collect all they can for missionary purposes? Will not each church adopt some plan, either take a collection once every three months, or once every month, or else organize some other judicious plan for a vigorous prosecution of the work?

The Board feels satisfied that there are brethren in all our churches who want to aid in this work of preaching the gospel to the destitute, and it is hoped that the committees will give them an opportunity to make their freewill offerings to

the Lord. Ask your pastors to preach a sermon on the subject, and then take a collection for Home and Foreign Missions.

Remember that every dollar that you contribute goes directly to aid in the spread of the gospel; your Board works for nothing.

Please take collections and forward the amounts to Elder H. D. Harril, Burnt Chimney Post-office, N. C., or to C. B. Justice, Secretary, Rutherfordton, N. C., either of whom will receipt the churches for the amount contributed and forward it to its proper destination.

Yours in Christ,

C. B. JUSTICE, Sec'y.

LIST OF ORDAINED MINISTERS.

J. C. Grayson,	L. McCurry,	J. R. Denton,
B. E. Rollins,	W. Harril,	H. D. Harril,
C. B. Justice,	A. M. McMahan,	E. L. Taylor,
F. C. Hamrick,	J. Wilkey,	T. B. Justice,
A. O. Lynch,	J. T. McFaddin,	W. H. Logan.

LICENSED MINISTERS.

B. F. Harril,	A. D. Davidson,	E. Gibbs.

TABLE OF STATISTICS.

CHURCHES.	PASTORS.	CLERKS.	POST OFFICES.	Lord's Day.	Baptized.	Received by Letter.	Restored.	Dismissed by Letter.	Excluded.	Deceased.	Total.	No. in S. School.	Pastors' Salary.	Foreign Missions.	Minute Fund.
Head First Broad,	B. E. Rollins,	W. Fortune,	First Broad,	1	1		1	2	8	2	101			4 25	$ 1 60
Mt. Vernon,	W. H. Logan,	H. B. Wilson,	Rutherfordton,	2	1	6		8	4	2	172				2 00
Cane Creek,	B. E. Rollins,	R. K. Wilson,	Patton's Home,	1			1			1	36			2 00	75
Mt. Zion,	L. McCurry,	D. D. Lattimore,	Johnson,	4		4			2		80		$ 50 00	6 30	1 20
Mt. Lebanon,	B. E Rollins,	M. D. Wilson,	Logan's Store,	3	12	5		3	1	2	105	40	50 00	3 80	1 90
Shiloh,	A. M. McMahan,	B. E. Blanton,	Rutherfordton,	3	1	5	1	8	8	6	185		39 25	1 75	1 15
Cool Springs,	A. M. McMahan,	M. L. Harril,	Burnt Chimney,	4	9	2		2	3	1	81			2 20	1 55
White Oak,	T. V. Conan,	O. I. Nelson,	Mills' Springs,	1	15		1	3	1		81				90
Rock Springs,	T. B. Justice,	R. Whiteside,	Green Hill,	4		2	1	4		2	53				70
Mt. Pleasant,	A. M. McMahan,	W. S. Hill,			6	2					67			65	90
Pleasant Hill,	J. T. McFaddin,	D. D. Walker,	Rutherfordton,	2	3	3					30			1 50	50
Bethel,	L. McCurry,	J. M. Roburn,	Marion,	3			3		5	1	138			2 55	60
Harmony Grove,	None,	L. M. Simmons,	Dysartsville,					1			23				80
Mountain Creek,	C. B. Justice,	J. W. Lewis,	Green Hill,	3	24	7		3	2	1	181	46	46 25	3 60	1 85
Montford's Cove,	C. B. Justice,	J. W. Morgan,	Otter Creek,	2		2			5		67			2 25	1 00
Silver Creek,	T. B. Justice,	J. Jackson,	Mill's Springs,	2	1	2	1	3	3	1	103			3 15	1 50
Bill's Creek.	W. H. Logan,	J. Taylor,	Chimney Rock,	1		8	2	8	3	2	203		1 50		1 10
Dysartsville,	L. McCurry,	J. R. Denton,	Dysartsville,	2	6	3		2	1	1	138			9 20	1 10
Camp Creek,	B. E. Rollins,	J. R. Walker,	Briton,	4			1	1		3	51				60
Zion Hill,	J. F. Pendergrass,	J. H. Reel,	Marion,	1	3	9		2			33		25 00		80
Marion,	J. F. Pendergrass,	T. F. Hawkins,	Marion,	3	9	4	1		2		56		35 65		1 25
Cooper's Gap,	W. H. Logan,	W. R. Jackson,	Mills' Springs,	3		1		5	14	3	202	123	23 70		1 10
Bethlehem,	W. J. Wilkey,	N. Souther,	Old Fort,	4	4		2		1		51	60	38 95		60
Round Hill,	B. E. Rollins,	R. O. Ledbetter,	Cuba,	4	1	5		13	2		68		40 00		1 40
Rutherfordton,	T B & C B Justice,	A. J. Scoggin,	Rutherfordton,	1&4		5		7	1	1	57		110 00	14 30	2 15
Cherry Springs,	W. J. Wilkie,	J. B. Coxey,	Old Fort,	4	4			1			28		18 00		80
Floyd's Creek,	C. B. Justice,	J. J. Camp,	Hicksville,	1	9	10		3	2		64		34 00	3 10	1 60
Pincy Knob,	W. H. Logan,	W. B. McEntire,	Green Hill,	4		5		3			68				1 00
					109	90	15	82	68	29	2524	269	$512 30	$60 60	$32 40

MINUTES

OF THE

THIRTY-SIXTH ANNUAL SESSION

OF THE

Green River Baptist Association,

HELD WITH THE CHURCH AT

Cool Spring, Rutherford Co., N. C.,

OCTOBER 2-4, 1874.

RALEIGH:
EDWARDS, BROUGHTON & CO., PRINTERS AND BINDERS.
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List of Ministers.

J. C. Grayson,	Dysartsville,	North Carolina.
B. E. Rollins,	First Broad,	" "
C. B. Justice,	Rutherfordton,	" "
F. C. Hamrick,	"	" "
A. O. Lynch,	Green Hill,	" "
L. McCurry,	Dysartsville,	" "
W. Harrell,	Burnt Chimney,	" "
A. M. McMahan,	" "	" "
J. Wilkie,	Rutherfordton,	" "
J. T. McFadden,	"	" "
J. R. Denton,	Dysartsville,	" "
H. D. Harrell,	Burnt Chimney,	" "
E. L. Taylor,	Rutherfordton,	" "
T. B. Justice,	Mill Spring,	" "
W. H. Logan,	Chimney Rock,	" "
A. D. Davidson,	Hicksville,	" "

Licentiates.

D. B. F. Harrell,
J. H. Taylor,
E. Gibb,
F. M. Freeman.

PROCEEDINGS.

FRIDAY, Oct. 2nd, 1874.

The Green River Association convened, this day, with the church at Cool Spring.

The Introductory Sermon was preached by Elder B. E. Rollins. Text: Rev. 2:17.

The delegates assembled in the house after an intermission of forty minutes.

Elder L. McCurry was elected Moderator, *pro tem.*, and conducted devotional exercises.

J. W. Morgan and W. M. Blanton were appointed assistant clerks.

The church letters were read and the delegates enrolled as follows:

Head First Broad—B. E. Rollins, W. G. Grayson, J. M. Milton, Jr.
Mount Vernon—H. B. Wilson, N. J. Rollins.
Mount Zion—D. D. Lattimore, J. T. Price.
Cane Creek—R. K. Wilson, G. W. Guffy.
Mount Lebanon—L. L. Deck, M. D. Wilson.
Shiloh—J. Wilkie, F. C. Hamrick, T. C. Page, B. Hamrick.
Cool Spring—Elders W. Harrell, H. D. Harrell, and Jas. Goode and D. B. F. Harrell.
White Oak—O. J. Nelson, T. D. Garrett.
Rock Spring—W. H. Rucker, T. C. Elliott.
Mount Pleasant—A. McMahan, B. McMahan, W. S. Hill.
Pleasant Hill—O. P. Taylor, D. D. Walker.
Bethel—J. H. Morris, J. A. Byrd.
Harmony Grove—A. H. Simmons, D. H. Simmons.
Mountain Creek—E. W. S. Keeter, Wm. Spangler.
Montford's Cove—J. W. Morgan, T. P. Hemphill.
Silver Creek—W. M. Justice.
Bill's Creek—W. H. Logan, W. Flinn, J. H. Taylor, J. Jackson, I. M. Frady.
Dysartsville—L. McCurry, W. M. Blanton, B. B. Price.

Camp Creek—J. B. Walker, G. Johnson.
Zion Hill—J. F. Pendergrass, W. C. Wall, S. Turner.
Marion—T. F. Hawkins, J. S. Poteat.
Cooper's Gap—E. M. Gibbs, M. R. Laughter, H. K. Corn, W. L. Mills.
Bethlehem—W. C. Hogan, M. C. Jones.
Round Hill—R. V. Ledbetter, I. P. Sorrel.
Rutherfordton—A. J. Scoggin, T. B. Justice, C. B. Justice, A. L. Grayson.
Cherry Springs—R. H. Moore, J. Keeter.
Floyd's Creek—S. Bostick, K. T. Carpenter, A. D. Davidson.
Piny Knob—H. P. Lynch, W. B. Wilson.

The ballot for officers resulted as follows:

Moderator—Elder T. B. Justice.

Clerk—Elder H. D. Harrell.

A body worshiping at Montford's Cove, formerly connected with the anti-mission Baptists, applied for admission into the Association.

On motion, the application was referred to a Committee consisting of Elders W. Hill, G. M. Webb and T. Dixon.

The church at Stone Mountain, recently organized, was admitted to membership, and the delegates, J. M. Gilbert and J. R. Smith, received the right hand of fellowship from the Moderator.

The following brethren appeared as Corresponding Delegates from Sister Associations:

From King's Mountain, B. H. Bridges, A. C. Dixon, and Elders Hill, Dixon, Webb, Yarboro, R. Poston, A. A. McSwain and G. W. Rollins. Broad River, K. Watkins.

Elders J. D. Hufham and D. Pannell were invited to seats as visiting ministers.

The Moderator announced the following Committees:

On Finance—H. B. Wilson, D. D. Lattimore and J. M. Frady.
On Temperance—L. L. Deck, R. K. Wilson and M. R. Laughter.
On Sabbath Schools—Elder B. E. Rollins, R. V. Ledbetter and B. B. Price.
On Order of Business—Elder W. H. Logan, J. T. Price and William Rucker.

On motion, adjourned to meet at 9, A. M., to-morrow, and spend a half hour in special prayer to God that more min-

isters may be sent forth to labor within the limits of the Association.

SECOND DAY.

Devotional exercises were conducted by Elder J. D. Hufham.

Remarks were made by Elders Hill and T. B. Justice.

The Committee on Order of Business submitted a report which was adopted.

The proceedings were read.

The roll was called.

The declaration of principles and the Rules of Order were read.

Corresponding Delegates were appointed as follows:

King's Mountain Association—D. D. Lattimore, L. L. Deck, T. C. Page, A. J. Scoggin and D. B. F. Harrell, with Elders C. B. Justice, B. E. Rollins, H. D. Harrell, T. B. Justice and A. D. Davidson.

Broad River—J. W. Davis, with Elders A. McMahan, T. B. Justice and A. D. Davidson.

Salem—J. Jackson and J. M. Frady, with Elders T. B. Justice and J. F. Pendergrass.

On motion, it was agreed to hold the next union meeting with the church at Marion, commencing on Friday before the third Sabbath in May, 1875.

Elders Davidson, McCurry, Grayson, T. B. Justice, C. B. Justice and B. E. Rollins, were requested to attend.

The election of preacher for Introductory Sermon, at next session of the Association, resulted as follows:

Principal, Elder C. B. Justice; Alternate, Elder W. H. Logan.

On motion, agreed to hold the next session of the Association with the church at Bill's Creek, commencing on Friday before the first Sunday in October, 1875.

Adjourned for fifty minutes.

AFTERNOON SESSION.

The report of the Committee on Sabbath Schools was submitted as follows:

REPORT ON SABBATH SCHOOLS.

The church letters indicate that a majority of our churches have Sabbath Schools. We would be gratified if we could say this of all of them. The children should receive moral and religious culture, and in no place can this be given better than in the Sabbath School. To have a good school the whole church should be interested in it. This brings out the children in full force and enlists the whole community.

We are of opinion that more attention ought to be given to this department of christian labor. Wherever we find a good Sabbath School we are apt to find a flourishing and liberal church. We therefore suggest that the letters, at our next session, should show a Sabbath School in every church.

B. E. ROLLINS, CHM'N.

Addresses were delivered by Elders T. B. Justice and J. D. Hufham, and the report was adopted.

The report of the Board of Missions was read as follows:

REPORT ON MISSIONS.

Your Board organized on the 16th of October, 1873, by appointing the following officers: President, Elder T. B. Justice; Treasurer, Elder H. D. Harrell; Secretary, Elder C. B. Justice.

Committees for each church, in the Association, were appointed as will appear by reference to the minutes of last year. In response to the appeal sent out by us we have received $32.00. The particulars are given in the report of the Treasurer, which is herewith submitted.

We recommend that a Board of Missions and Sunday Schools be appointed for the ensuing year, and that they be instructed to use all diligence in advancing the great interests entrusted to them.

C. B. JUSTICE, SECRETARY.

On motion, the report was adopted, and the Board was re-appointed.

REPORT OF TREASURER OF BOARD.

H. D. HARRELL, TREASURER,

In account with the GREEN RIVER ASSOCIATION.

To amount received of Piny Knob Church	$ 4 50	
" " " " Camp Creek Church	40	
" " " " Mt. Lebanon Church	2 00	
" " " " Silver Creek Church	6 35	
" " " " Mountain Creek Church	1 40	
" " " " Floyd's Creek Church	2 45	
" " " " Rutherfordton Church	6 50	
" " " " Montford's Cove Church	2 45	
" " " " Cane Creek Church	2 00	
" " " " Mt. Vernon Church	1 00	
" " " " Dysartsville Church	2 95	
" " Collected in Association	24 65	
" " " on Lord's Day	32 25	
		$88 90
By amount paid J. D. Hufham for State Missions	$42 35	
" " " " " " Foreign Missions	46 55	
		$88 90

We certify that we have audited the above account and find it correct.

A. L. GRAYSON,
J. M. TOMS, } Committee.
A. J. SCOGGIN,

A. J. Scoggins, J. M. Toms and A. L. Grayson were appointed to audit the Treasurer's report.

The following resolutions were adopted:

ON PERIODICALS.

WHEREAS, The Scriptures teach us that growth in grace is intimately connected with and dependent on growth in knowledge, and

WHEREAS, The *Biblical Recorder*, our denominational organ for the State, affords a convenient and efficient help for the understanding and the interpretation of the Word of God, and stimulates our zeal and activity by showing us the progress of the Lord's cause and bringing before us the needs of destitute fields, and increases the general intelligence of its readers by giving them a view of what is passing in different parts of the earth, therefore,

Resolved, That we commend the *Biblical Recorder* to the consideration of the pastors of this body, urging them to take it themselves and to use their influence in extending its circulation among their churches.

Resolved, That we commend the *Recorder* to our church members, advising them to take it for their own benefit and especially for the sake of their families.

B. E. ROLLINS.

ON EDUCATION.

WHEREAS, The education of the youth of our land is a matter of prime importance to us as christians and patriots ; and

WHEREAS, Schools are necessary to the diffusion of knowledge and the successful prosecution of the great work of education, therefore

Resolved, That we hail with pleasure the multiplication of good schools in our country.

Resolved, That we have heard with pleasure that it is in contemplation to establish a school of high character at Burnt Chimney ; and that we bespeak for it the patronage of the brethren.

Resolved, That we cordially sympathize with the efforts of the brethren to endow our college at Wake Forest ; and that we especially commend and encourage the efforts of our State Board of Education to give the best possible intellectual training to our young ministers.

ON BASIS OF REPRESENTATION.

Resolved, That hereafter each church of fifty members or less, be allowed to send two delegates to this body ; and also one delegate for each additional fifty members.

CIRCULAR LETTER.

Resolved, That a brother be appointed to prepare a circular letter on communion, and read it before the next session of this body.

On motion, Elder C. B. Justice was appointed to write the circular.

The following were appointed delegates to the Baptist State Convention of North Carolina:

B. E. Rollins, W. H. Logan, A. D. Davidson, H. D. Harrell, D. B. F. Harrell, C. B. Justice, A. McMahan, B. B. Price, T. S. Elliott, T. B. Justice, J. A. Taylor and A. L. Grayson.

The report on Temperance was read and adopted:

REPORT ON TEMPERANCE.

There are said to be six hundred thousand drunkards in America, all hav-

ing begun their sad career as moderate drinkers. Of this number sixty thousand are said to die annually.

We would say to God's people, "Ye are the salt of the earth. Will you save yourselves and others from this fell destroyer?"

Temperance is a fruit of the spirit of Christ and is defined to be a total abstinence from everything hurtful to us or dishonoring to God, and a moderate use of things needful to us and the glory of God. We deem it improper and sinful for professing christians to use intoxicating liquors as a beverage.

L. L. DECK, CHM'N.

The Committee on Finance reported the receipt of $35.90 for printing. They recommended that the Clerk's fee be seven dollars and that he have as many copies of the minutes printed as the remainder of the money will pay for.

The report was adopted.

The Committee on the petition from the anti-mission body, at Montford's Cove, submitted a report which was adopted:

REPORT ON THE PETITION.

Your Committee would call attention to the fact that the church heretofore represented and known among the members of this body as the church at Montford's Cove, is the only organization at that place recognized by your body as a church. We are, therefore, of opinion that the organization now seeking admission into our fellowship is illegal and disorderly, and all its acts and ordinances invalid; and we recommend:

1. That those members of the disorderly body, who were formerly members of the church at Montford's Cove, seek restoration to the fellowship of said church according to Gospel usage.

2. That the other members be received, as other applicants are, by experience and baptism.

WADE HILL, CHM'N.

The following, offered by R. V. Ledbetter, was adopted:

Resolved, That the thanks of this body are due and are hereby tendered to the members of the church at Cool Spring and the citizens of the community for their generous hospitality during our present session.

On motion, adjourned. Prayer by Elder T. Dixon.

SABBATH.

At 11 o'clock, A. M., the Missionary Sermon was preached, at the stand, from Rev. xxii: 17. Collection for Foreign Missions, $32.25.

At 2 o'clock, P. M., Elder W. Hill preached from Acts xiv: 22.

APPENDIX.

PROCEEDINGS OF BOARD OF MISSIONS.

October 5th, 1874.

The Board of Missions met this day at the office of C. B. Justice.

Members present: T. B. Justice, President; H. D. Harrell, Treasurer; C. B. Justice, Secretary; and W. O. Wallace.

Appointed T. B. Justice, H. D. Harrell and C. B. Justice to visit the churches in the Association during the fall and winter, and present the cause of Sunday Schools and Missions; and introduce (if possible) some systematic plan of benevolence, and also organize a Sunday School in every church where it is at all practicable.

Agreed to recommend Elder W. J. Wilkie to the Board of State Missions for appointment as Missionary to labor in that part of Henderson, McDowell and Burke Counties, east of the top of the Blue Ridge, south of Lynville River, west of Morganton, and north of the Hickory Nut Road, at a salary of four hundred dollars a year.

Adjourned to meet at the call of the President.

T. B. JUSTICE, President.

C. B. Justice, Secretary.

TABLE OF STATISTICS.

Churches.	Pastors.	Clerks.	Post Offices.	Lord's Day.	Baptized.	Rec'd by letter.	Restored.	Dismiss'd by let	Excluded.	Deceased.	Total.	No. in Sunday School.	Pastor's Salary.	Foreign Missions.	Home Missions.	Minute Funds.
Head First Broad,	B. E. Rollins,	W. G. Grayson	First Broad,	1st,	...	...	2	4	1	1	100	.....	.....	.....	.....	$ 1 70
Mount Vernon,	W. H. Logan,	H. B. Wilson,	Rutherfordton,	2d,	....	2	1	11	4	2	156	.....	.....	50	50	2 00
Cane Creek,	H. D. Harrell,	R. K. Wilson,	Patton's Home,	1st,	9	2	2	...	..	1	48	40	.....	1 00	1 00	1 25
Mt. Zion,	L. McCurry,	D. D. Lattimore	Duncan's Creek	4th,	1	4	...	8	1	..	76	.....	.....	1 00	1 00	1 50
Mt. Lebanon,	H. D. Harrell,	M. D. Wilson,	Logan's Store,	3rd,	....	...	1	...	2	1	103	53	.....	1 00	1 00	1 40
Shiloh,	A. M. McMahan,	B. E. Blanton,	Rutherfordton,	2d,	5	5	4	13	5	2	162	.....	.....	.....	.....	1 25
Cool Springs,	A. M. McMahan,	M. J. Harrell,	Burnt Chimney	4th,	10	3	...	2	3	1	88	35	.....	.....	.....	1 20
White Oak,	T. V. Gowan,	O. J. Nelson,	Mills Springs,	1st,	6	3	...	1	2	2	84	.....	.....	.....	.....	75
Rock Springs,	T. B. Justice,	R. Whiteside,	Green Hill,	4th,	8	3	1	3	..	3	64	.....	.....	.....	.....	1 10
Mt. Pleasant,	W. Harrell,	W. S. Hill,	Webb's Ford,	2d,	2	3	...	...	1	..	72	.....	.....	.....	.....	1 00
Bethel,	J. C. Grayson,	J. M. Rayburn.	Marion,	3rd,	32	...	3	2	...	1	163	.....	$50 00	.....	.....	1 00
Pleasant Hill,	J. T. McFaden,	D. D. Walker,	Rutherfordton,	2d,	....	3	1	2	1	1	30	.....	.....	.....	.....	50
Harmony Grove,	J. F. Pendergrass.	G. H. Simmons	Dysartsville,	4th,	....	2	...	3	...	..	21	.....	.....	.....	.....	80
Mountain Creek,	C. B. Justice,	J. W. Lewis,	Rutherfordton,	3rd,	17	7	4	14	4	2	191	.....	44 00	70	70	2 25
Montford's Cove,	C. B. Justice,	J. W. Morgan,	Otter Creek,	2d,	19	3	3	5	6	..	81	.....	.....	2 25	2 20	1 30
Silver Creek	T. B. Justice,	W. M. Justice,	Mills Springs,	2d,	31	3	3	6	2	..	132	.....	.....	3 15	3 20	1 55
Bill's Creek,	W. H. Logan,	J. Taylor,	Chimney Rock,	1st,	116	10	9	5	4	5	288	.....	.....	.....	.....	2 00
Dysartsville,	L. McCurry	J. R. Denton,	Dysartsville,	2d,	1	...	...	10	5	3	114	.....	.....	1 45	1 50	1 00
Camp Creek,	H. D. Harrell,	J. R. Walker,	Britton,	2d,	....	...	...	2	1	1	51	.....	.....	20	20	65
Zion Hill,	J. F. Pendergrass,	J. H. Reel,	Marion,	2d,	5	1	...	1	..	1	33	.....	.....	...	.....	1 10
Cooper's Gap,	W. H. Logan,	W. R. Jackson,	Mills Springs,	3rd,	32	3	5	7	2	2	239	75	.....	.....	.....	1 15
Marion,	J. F. Pendergass.	T. F. Hawkins,	Marion,	3rd,	3	1	...	5	1	..	54	.....	.....	.....	.....	1 60
Bethlehem	W. J. Wilkie,	N. Souther,	Old Fort,	4th,	1	...	1	...	..	1	53	.....	31 50	.....	.....	1 00
Round Hill,	J. C. Grayson,	R. O. Ledbetter	Cuba,	4th,	....	2	2	7	2	..	62	.....	.....	.....	.....	90

TABLE OF STATISTICS.—*Continued.*

Churches.	Pastors.	Clerks.	Post Offices.	Lord's Day.	Baptized.	Rec'd by letter.	Restored.	Dismiss'd by let	Excluded.	Deceased.	Total.	No. in Sunday School.	Pastor's Salary.	Foreign Missions.	Home Missions.	Minute Funds.
Rutherfordton,.....	T. B., C. B. Justice	A. J. Scoggin, .	Rutherfordton,	1-4	....	2	...	2	...	1	57	35	100 00	3 25	3 25	1 90
Cherry Springs,.....	W. J. Wilkie,.....	J. B. Coxey,....	Old Fort, ...	4th,	1	...	...	1	...	1	27	.....	.....	.....	.....	80
Floyd's Creek,.....	C. B. Justice, ...	J. J. Camp,.....	Hicksville, ...	1st,	....	6	...	....	...	1	69	.....	42 00	1 25	1 20	1 35
Piny Knob,.....	H. D. Harrell,....	W. B. McEntire	Green Hill,.....	4th,	31	9	...	4	2	...	106	56	.. ..	2 25	2 25	1 00
Stone Mountain,.....	.....	J. P. Harmon,.	Chimney Rock,		....	...	...	....	...	...	19	.....	.....	.....	.....	1 00
					330	77	42	118	51	33	2,741					$36 00

MINUTES

OF THE

THIRTY-SEVENTH ANNUAL SESSION

OF THE

GREEN RIVER

Baptist Association,

HELD WITH THE CHURCH AT

Bill's Creek, Rutherford Co., N. C.,

October 1st, 2d and 3d, 1875.

RALEIGH:
EDWARDS, BROUGHTON & CO., PRINTERS & BINDERS,
1875.

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BOARD OF MISSIONS,

Located at Rutherfordton.

T. B. JUSTICE, *President.* H. D. HARREL, *Treasurer,*
C. B. JUSTICE, *Secretary,* W. O. WALLACE,
J. W. MORGAN.

LIST OF MINISTERS.

J. C. GRAYSON,	Bridgewater,	North Carolina.
B. E. ROLLINS,	First Broad,	" "
C. B. JUSTICE,	Rutherfordton,	" "
F. C. HAMRICK,	"	" "
A. O. LYNCH,	Green Hill,	" "
L. M. CURRY,	Dysartsville,	" "
W. HARREL,	Burnt Chimney,	" "
A. M. MCMAHAN,	" "	" "
H. D. HARREL,	" "	" "
J. WILKIE,	Rutherfordton,	" "
J. T. MCFADDIN,	"	" "
J. R. DENTON,	Dysartsville,	" "
E. L. TAYLOR,	Rutherfordton,	" "
T. B. JUSTICE,	Mill's Springs,	" "
W. H. LOGAN,	Chimney Rock,	" "
A. D. DAVIDSON,	Hicksville,	" "
J. F. PENDERGRASS,	Marion,	" "
J. H. TAYLOR,	Otter Creek,	" "

LICENTIATES.

D. B. F. HARREL, F. M. FREEMAN.

PROCEEDINGS.

FRIDAY MORNING, October 1st, 1875.

The Green River Association convened this day with the Church at Bill's Creek.

The Introductory Sermon was preached by Elder C. B. Justice. Text: Ephes. 6:13.

After an intermission of thirty minutes the delegates assembled in the house.

Elder T. B. Justice, former Moderator, called the body to order and led in devotional exercises.

J. W. Morgan and M. H. Justice were appointed Assistant Clerks.

The Church Letters were read and delegates names enrolled as follows:

Head First Broad—B. E Rollins, J. M. Milton, W. G. Grayson, E. Whisnant.
Mount Vernon—H. B. Wilson, N. J. Rollins, J. G. Logan.
Mount Zion—K. J. Crow, W. M. Packard.
Cane Creek—R. K. Wilson, E. Walker.
Mount Lebanon—M. D. Wilson, J. Scoggin, A. E. Wilson.
Shiloh—J. E. Henry, B Hamrick.
Cool Spring—H. D. Harril, J. W. Davis, M. J. Harril.
White Oak—W. Splawn.
Rock Spring—J. C. Whiteside, T. R. Egerton, E. L. Taylor, A. O. Lynch.
Mount Pleasant—A. McMahan, B. Toms.
Pleasant Hill—D. D. Walker. C. W. Owens.
Bethel—D. C. Bright J. A. Bird, E. L. Morris.
Harmony Grove—J. C. Grayson, A, H. Simmons.
Mountain Creek—N. C. Lovelace, R. P. Geer, W. N. Spangler.
Montford's Cove—J. Hall, J. W. Morgan.
Silver Creek—J. M. Hamilton, E. Jackson.
Bill's Creek—W. H. Logan, J. Taylor, W. Flinn, J. H. Taylor, J. Jackson, W. Henderson, N. E. Walker.
Dysartsville—No delegation.
Camp Creek—C. Clements, M. E. Norvell.
Zion Hill—R. S. Odum.
Marion—T. F. Hawkins.
Cooper's Gap—M. R. Laughter, J. Rupp, L. Cowart, T. J. Cowart, H. K. Corn.
Bethlehem—W. C. Hogan, E. M. Morgan,
Round Hill—L. L. Deck, Jason Flack.
Rutherfordton—T. B. Justice, C. B. Justice, J. H. Smith, M. H. Justice.
Cherry Springs—J. B. Coxey, W. M. Ross.
Floyd's Creek—A. D. Davison J. C. Padgett.
Piney Knob—W. B. Wilson, H. P. Lynch, A. B. Haynes.
Stone Mountain—C. J. Smith, T. J. Greenway

The churches at Bald Mountain, Buck Creek, Cove Creek and Green River, recently organized, were admitted to membership, and their delegates received the right hand of fellowship from the Moderator. as follows:

Bald Mountain—A. W. Searcy, W. B. Searcy.
Buck Creek—A. Silvers.
Cove Creek—J. W. Metcalf, J. A. Wilkerson.
Green River—J. M. Hester, T. C. Page.

Elected officers as follows:

Elder J. C. Grayson, Moderator, and C. B. Justice, Clerk.

Received as Corresponding Delegates from sister Associations:

Elders W. Hill, T. Dixon and G. W. Rollins from the King's Mountain Association; Elders N. Bowen and W. J. Wilkie, from Salem.

And as visiting brethren: Elder J. B. Richardson, Cor. Sec. of Baptist State Convention of N. C.; Elder J. D. Hufham, editor of the *Biblical Recorder*, and Elder J. H. Yarboro', of the King's Mountain Association.

On motion, the Moderator announced the following Committees:

On Finance—W. M. Packard, H. B. Wilson and E. L. Morris.
On Temperance—M. H. Justice, W. J. Wilkie and J. H. Smith.
On Sabbath Schools—L. L. Deck, N. C. Lovelace and B. E. Rollins.
On Order of Business—T. B. Justice, B. E. Rollins and W. H. Logan with the Moderator and Clerk.
On Foreign Missions—J. D. Hufham, J. W. Morgan and W. Hill.
On State Missions—J. B. Richardson and C. B. Justice.
On Religious Exercises—The Pastor and Deacons of Bill's Creek Church.

On motion, adjourned to meet at 9½ o'clock, A. M., tomorrow.

Prayer by Elder N. Bowen.

SATURDAY MORNING, October 2nd, 1875.

Prayer by Elder T. Dixon.

The Committee on Order of Business submitted a report which was adopted.

Read the proceedings of yesterday and called the roll.

The Rules of Order were read.

Corresponding Delegates were appointed as follows:

King's Mountain Association—Elders T. B. Justice, H. D. Harril, J. C.

Grayson, C. B. Justice, B. E. Rollins, W. H. Logan, A. D. Davidson and Bro. K. J. Crow.

Broad River—Elders T. B. Justice. A. D. Davidson, W. H. Logan, H. D. Harril, A. McMahan and C. B. Justice.

Salem—Elders T. B. Justice, W. H. Logan, J. H. Taylor, E. L. Taylor, W. Hill, and Brethren J. W. Davis, J. W. Morgan and J. H. Smith.

The Circular Letter, by C. B. Justice, was read and adopted, and the writer requested to furnish a copy of the same to the *Biblical Recorder* for publication.

The report of the Committee on Temperance was read as follows:

REPORT ON TEMPERANCE.

We hope that we have fallen upon a time in the history of this Association when it is uneecessary to impress upon Baptists the importance of observing strict temperance in their lives. Christianity is the main safe guard and means of restraint to secure conformity to the principles of the Bible in this, as well as in every thing else in regard to the christian life, and, if strict, sound piety be encouraged, and a healthy growth in grace, temperance in all things necessarily accompanies.

The only safe method for Christians to keep themselves unspotted from the world and maintain their own self esteem and good conscience towards God, is to avoid the appearance of evil.

We recommend to the members of the churches that total abstinence from the use, as a beverage of intoxicating liquors, and from the making and sale of the same, is the only way to fully live up to the requirements of the Divine law, and to properly maintain their christian influence.

M. H. JUSTICE, CHAIRMAN.

Addresses by Elders Richardson, T. B. Justice, Hill and Davidson, and the report was adopted.

The report of the Committee on Sunday Schools was submitted as follows:

REPORT ON SABBATH SCHOOLS.

If we love our country we desire to see it great amongst the nations of the earth, safe amidst her greatness and happy in her safety. And who needs to be informed that wisdom and knowledge must be the stability of her times? Her greatness, safety and happiness all rest on the moral character of her population. Whatever elevates this, exalts the nation. Next to the labors of an evangelical ministry, the Sunday School has a tendency to improve the state of society and the morals of the country.

We would most earnestly enjoin upon Ministers and Superintendents of Sunday Schools more diligence in this important work. So far as the children are individually concerned, their temporal wants are the lowest object of interest; their salvation, the highest and noblest end of all christian work. It should be our aim to lead the children to Christ, that they may be converted from the error of their ways, and trained up in the fear of God and for glory everlasting. This was the object of the great God in sending his salvation into the world to the displaying of the glories of the divine perfection; the object for which the Son of God veiled his divinity in human flesh, was made lower than the angels, tabernacled amidst the sorrows of mortality, and closed a life of humiliation on the cross, and for

which all the revelations of Heaven, all the dispensations of grace, all the labors of Prophets, Priests and Apostles were given.

What then must be the worth of souls? Think of their immortality.

It is to be regretted that some of the churches have reported no Sabbath Schools in their midst. If through the Sabbath School we can be instrumental in the conversion of but one soul, what a grand work! and what happiness to ourselves and to others must follow.

L. L. DECK, CHAIRMAN.

Remarks were made by J. B. Richardson, J. D. Hufham, C. B. Justice and B. E. Rollins, and a collection of $8.50 taken for the Sunday School Board, and the report adopted.

The report on Foreign Missions was read as follows:

REPORT ON FOREIGN MISSIONS.

Our Saviour's last command, "Go into all the world and preach the gospel to every creature," binds every christian to do what he can to send the gospel to the heathen. If he cannot go himself he can give his prayers and send contributions of his substance to sustain the brethren who are now in the field preaching the unsearchable riches of Christ to them who are perishing for lack of knowledge. That this is our duty admits of no question. We need not stop to argue it.

Our brethren have gone from among us to labor for the salvation of the heathen. God is blessing their labors. Churches have been established. Congregations are increasing, and year by year our Foreign Missionaries are baptizing more converts than the average Pastor or Missionary at home. In addition to all this, new fields white unto the harvest, are opening before them and inviting them to enter and occupy. In the face of all this, the Secretary of our Foreign Mission Board informs us that he is in pressing need of funds to carry on the work. Indeed he has asked through the public press whether the Missionaries are to be recalled for lack of funds to sustain them. This is a reproach to us. With our numerical and financial strength we ought not only to sustain the laborers now in the field but also to increase the number. Let us see that our own part of this work is done.

J. D; HUFHAM, CHAIRMAN.

On motion, deferred the further consideration of this report until to-morrow, 11 o'clock, A. M.

And agreed to observe the day as one of prayer and contributions to Foreign Missions, in accordance with the request of Dr. Tupper.

The Committee on Finance reported $40.55 sent up by the churches for printing minutes, and recommended that the Clerk's fee be seven dollars, and that he have as many copies of the minutes printed as the remainder of the money will pay for.

The report was adopted.

Adjourned for one hour.

AFTERNOON SESSION.

REPORT ON STATE MISSIONS.

As a denomination, we have published to the world that the Bible is our guide. We recognize and avow all its precepts and examples. To prove the sincerity of our profession, we should especially obey the last great command of our Savior. To do this, we must preach the gospel in every destitute section of our own Association and State. As a people, we are sufficiently able to do this. Our Association can pay seven Missionaries $200 per year by each one of its members giving *one cent* per week for fifty weeks in the year. The destitution all over the State is very great. As a denomination, east of the Blue Ridge we can, at rates above given, employ not less than two hundred Missionaries in our State. The State Board has only seven in its employ—one of them in our own bounds. Brethren, if the Lord has thus given us the means, let us go forward in the use of them, und do greater things for Jesus than we ever have done.

J. B. RICHARDSON, CHAIRMAN.

Addresses were made by T. B. Justice and J. B. Richardson, and a collection raised amounting to $44.50, after which, the report was adopted.

The Board of Missions submitted their annual report as follows:

REPORT OF BOARD OF MISSIONS AND SABBATH SCHOOLS.

Owlng to the financial pressure that has been prevailing through the country, your Board has not been able to do as much as it had hoped. At our first meeting after your last session, we recommended to the Executive Board of the Baptist State Convention of North Carolina, Elder W. J. Wilkie's appointment as Missionary to labor on the head of Crooked Creek, and Catawba and Lynville Rivers. Said Board proceeded to make the appointment, allowing Bro. Wilkie $400 per year, and obligating themselves to pay $200 of the same, leaving $200 to be raised by this Association and the field occupied. Up to this date Bro. Wilkie reports thirty weeks, or seven months labor, during which time he has preached one hundred and twenty sermons, supplied eight stations, attended twenty-seven prayer-meetings, made two hundred and twenty-five religious visits, baptized twenty-six, received by letter and experience thirty-one, constituted one Church, and collected on his field $43.50. We are due him on salary, up to this date, $73.16, which, with the amounts sent up by the Churches, and the amount collected in the Association, we will be able to pay.

We have also received some funds for Foreign Missions, as will appear from the Treasurer's report, to which we refer you for a more full statement of receipts and disbursements.

We are gratified at the results that have attended our Sabbath School work. Last year there were reported to the Association but six schools. This year there are twenty, making a gain of fourteen schools, all of which are reported to be in a flourishing condition.

We recommend that the Board be continued, with instructions, if possible, to contiue the appointment of Bro. Wilkie.

C. B. JUSTICE, SECRETARY OF BOARD.

The report was adopted, and the Board re-appointed.

On motion, appointed the next Union meeting to convene

with the church at Mount Zion, on Friday before the 4th Lord's day in May, 1876.

Elders W. Hill, C. B. Justice, J. C. Grayson, B. E. Rollins, H. D. Harrel, A. D. Davidson and J. H. Taylor were appointed to attend it.

On motion, agreed to hold the next session of the Association with the church at Bethlehem, commencing on Friday before the first Lord's day in October, 1876.

Elected Elder W. H. Logan to preach the next Introductory Sermon, and Elder J. C. Grayson, alternate.

The following, by C. B. Justice, was adopted:

Resolved, That we are in full sympathy with the Education Board in its noble work, and earnestly recommend to the churches to give it all the aid in their power.

After remarks by T. B. Justice and J. B. Richardson, and a collection of $9.25 in aid of the Board of Education, the resolution was adopted.

On motion, it was agreed that in the future the Associational Board of Missions and Sabbath Schools should have charge of the Educational work also.

The Committee on Religious Exercises reported that Eld. J. D. Hufham would preach at 2 P. M., to-morrow.

On motion, the Ministers of this Association, with Elder W. J. Wilkie, A. L. Grayson and M. H. Justice, were appointed delegates to the Baptist State Convention.

Bro. W. M. Packard offered the following resolutions which were adopted:

Resolved, That we cordially commend to our pastors and church members the *Biblical Recorder*, the Organ of the Baptists of the State, published in Raleigh, N. C., at $2.10 a year.

Resolved, That we also recommend to our Sabbath Schools *Kind Words*.

Resolved, That the thanks of this Association are due and are hereby tendered to the brethren and sisters of Bill's Creek Church and the friends of this vicinity for the kind and hospitable manner in which they have entertained the Association,

On motion, adjourned till 10 A. M., to-morrow.

Prayer by Elder J. D. Hufham.

SABBATH.

The Association met and spent an hour in especial prayer to God in behalf of Foreign Missions.

Took up and considered the report on Foreign Missions.

Addresses were delivered by Elders J. B. Richardson and T. B. Justice, and a collection of $54.95 taken for Foreign Missions, and the report was adopted.

On motion, adjourned.

J. C. GRAYSON, MODERATOR.

C. B. JUSTICE, *Clerk.*

TREASURER'S REPORT.

H. D. HARREL, TREASURER,

In Account with the Green River Association.

1875								
			DR.					
	To amount received of			Mountain Creek Church.....			$ 7	35
	"	"	"	Floyd's Creek Church.....			3	25
	"	"	"	Mt. Vernon Church.....			1	75
	"	"	"	Bethel Church.....			1	00
	"	"	"	Cove Creek Church.....			4	35
	"	"	"	Round Hill Church.....			1	75
	"	"	"	Mt. Lebanon Church.....			1	00
	"	"	"	White Oak Church.....			1	60
	"	"	"	Zion Hill Church.....				25
	"	"	"	Piney Knob Church.....			3	45
	"	"	"	Rutherfordton Church.....			10	00
	"	"	"	Silver Creek Church.....			4	35
	"	"	"	Shiloh Church.....			2	00
	"	"	At Asso'n for State Missions....				44	50
	"	"	"	" Sunday Schools..			8	50
	"	"	"	" Education.....			9	25
	"	"	"	" Foreign Missions.			54	95
							$158	80
			CR.					
	By amount paid			John G. Williams, Treas. B. S. C..	$ 3	45		
	"	"		W. J, Wilkie, Missionary.....	73	16		
	"	"		J. B. Richardson for State Missions,	2	80		
	"	"	"	" " Education.....	9	25		
	"	"	"	" " Sunday Schools	8	50		
	"	"	"	" " For'n Missiohs,	54	95		
							152	11
	Balance on hand.....						$ 6	69

STATISTICAL TABLE.

CHURCHES.	PASTORS.	CLERKS.	POST OFFICES.	Sabbath of Preaching.	Baptized.	Received by Letter.	Restored.	Dismiss'd by Letter	Excluded.	Deceased.	Total.	No. in S. School.	Pastor's Salary.	Foreign Missions.	State Missions.	Associational Fund.
FIRST DISTRICT.																
White Oak.....	T. V. Gowen	O. I. Nelson,.....	Mills' Springs,....	1st,	1	..	..	1	4	..	81	..	$	$1 60	$	$ 95
Silver Creek,.....	T. B. Justice,.....	W. M. Justice,...	Mills' Springs,....	2nd,	..	1	..	11	2	2	117	..	.....	.....	9 35	1 50
Stone Mountain,...	W. H. Logan,.....	J. W. Holford....	.....	4th,	4	19	..	..	..	..	42	..	.....	.....	.....	90
Cooper's Gap	W. H. Logan,.....	W. R Jackson,...	Mills' Springs,.....	3rd,	..	2	3	10	4	1	229	75	.....	.....	.....	80
Rock Spring,.....	T. B. Justice,.....	R. Whiteside,...	Poplar Grove,.....	4th,	..	..	1	4	1	1	52	..	.....	.....	.....	55
Bill's Creek,.....	W. H. Logan,.....	J. Taylor,.....	Chimney Rock,...	1st,	..	6	1	45	1	2	269	24	31 25	.....	.....	1 40
Pleasant Hill,.....	C. Case,.....	D. D. Walker,....	Rutherfordton,....	1st,	4	..	1	2	..	1	33	..	.....	.....	.....	1 05
Shiloh,.....	A. McMahan,.....	B, E. Blanton, ...	Poresford,.....	3rd,	4	..	1	15	..	1	155	40	30 30	1 40	1 60	1 20
Green River,.....	C. Case,.....	W. A. Blanton,...	White Oak Hall,..	2nd,	18	21	..	..	..	..	52	70	.....	.....	.....	1 20
Bald Mountain,...	W. H. Logan,.....	J. W. Murphy,...	....	....	..	..	..	..	..	..	28	..	.....	.....	.....	80
SECOND DISTRICT.																
Montford's Cove,..	W. H. Logan,.....	J. W. Morgan,...	Otter Creek,.....	2nd,	2	1	24	27	2	1	78	..	.....	.....	1 00	1 35
Cove Creek,.....	C. B. Justice,.....	J. W. Metcalf,....	Otter Creek,.....	4th,	7	5	..	..	..	..	50	37	54 00	.....	4 35	1 70
Bethlehem.....	J. H. Taylor,.....	N. Souther,.....	Old Fort,.....	4th,	10	..	..	..	..	1	62	56	32 20	..	.....	85
Zion Hill,.....	J. F. Pendergrass,.	W. C. Wall,.....	Marion,.....	2nd,	20	25	..	37	..	..	42	..	36 00	.....	25	1 10
Marion,.....	J. F. Pendergrass,.	T. F. Hawkins,...	Marion,.....	3rd,	12	..	1	11	1	..	52	40	.....	.....	.....	1 15
Buck Creek,.....	W. J. Wilkie,.....	A. Silver,.....	Marion,.....	....	..	..	..	..	..	..	12	35	7 75	.....	.....	60
Piney Knob,.....	H. D. Harrel,.....	W. B. McIntire,..	Green Hill,.....	4th,	6	5	..	4	2	1	109	60	.....	.....	3 45	1 10
Harmony Grove,..	J. F. Pendergrass,.	G, H. Simmons,..	Bridgewater,.....	1st,	11	3	2	..	..	..	37	..	.....	.....	.....	70
Dysartsville,.....	J. C. Grayson,.....	.....	Dysartsville,.....	....	..	..	..	..	..	..	114	..	.....	.....	.....	1 00
Bethel,.....	J. C. Grayson,.....	J. M. Raburn,....	Sugar Hill,.....	3rd,	27	2	3	4	1	1	193	..	40 30	.....	1 00	1 30

Round Hill,	J. C. Grayson,	L. L. Deck,	Cuba,	1st,	..	5	..	..	1	..	66	40	.....	.....	1	75	1	60
Mountain Creek,	C. B. Justice,	J. W. Lewis,	Green Hill,	3rd,	..	10	..	8	2	1	189	50	60	00	...	.	5	85	1	55
Cherry Springs,	J. H. Taylor,	J. B. Coxey,	Old Fort,	2nd,	15	..	..	2	1	..	38	40	.....	.....	...	.	.....			90
THIRD DISTRICT.																				
Mount Zion,	L. McCurry,	D. D. Lattimore,	Duncan's Creek,	4th,	..	3	..	5	..	1	74	..	.....	.....	...	.	1	60		
Head First Broad,	J. H. Yarbro,	W. G. Grayson,	Head First Broad,	1st,	27	2	1	3	2	3	121	60	.....	.....	.....		1	40		
Mount Lebanon,	H. D. Harrel,	M. D. Wilson,	Logan's Store,	3rd,	3	4	1	5	4	..	103	62	.....	.....	1	00	1	20		
Cane Creek,	H. D. Harrel,	R. K. Wilson,	Patton's Home,	1st,	..	2	..	..	1	1	54	30	.....	.....	.....		2	05		
Camp Creek;	J. H. Taylor.	J. R. Walker,	Brittain,	2nd,	16	1	4	1	..	..	73	35	.....	.....	.....			90		
Mount Vernon,	H. D. Harrel.	H. B. Wilson,	Rutherfordton,	2nd,	16	1	3	12	2	.	162	84	.....	.....	1	75	2	25		
Rutherfordton,	T. B. & C. B. Justice	A. J. Scoggin,	Rutherfordton,	1, 3,	9	2	1	4	..	..	64	60	100	00	5	00	5	00	1	80
Cool Springs,	J. H. Yarbro,	M. J. Harrel	Burnt Chimney,	4th,	1	7	..	..	1	1	94	50	.....	.....	.....		1	40		
Mount Pleasant,	W. Harrel,	W. S. Hill,	Burnt Chimney,	2nd,	6	3	1	1	1	..	80	..	.....	.....	...			80		
Floyd's Creek,	C. B. Justice.	J. J. Camp,	Hicksville,	1st,	19	..	1	5	..	..	84	44	48	00	.....		3	25	1	90

CIRCULAR LETTER.

The Green River Association to the Churches in Union:

DEAR BRETHREN: At your request we address you at this time on the subject of Church Communion, and shall set forth briefly the peculiar views of the Baptists on that subject, and give some of the reasons why we practise what is generally called Close Communion.

I. The Lord's Supper is a church ordinance, *i. e.*, a person must be a member of the church before they are entitled to join in the privilege of this ordinance. This position is sustained by the practice of other denominations, and by the Scriptures. The Methodist Discipline says, page 19 of second edition: "The visible church of Christ is a congregation of faithful men, in which the pure Word of God is preached, and the sacraments duly administered according to Christ's ordinance in all those things that of necessity are requisite to the same. On page 103 and 104 of the same edition, it is said: "No person shall be admitted to the Lord's Supper among us, who is guilty of any practice for which we would exclude a member of our church." But who are members? On page 96, of the same edition, we find these words: "Let none be received into the Church, until they are recommended, &c., and have been baptized." Wesley, in his notes on Acts ii:42, says: "Their daily Church communion consisted in these four particulars: Hearing the Word; having all thing common; receiving the Lord's Supper; and prayer." From the foregoing it is evident that the Methodists regard the Lord's Supper as a Church ordinance. And, that the Presbyterians take the same view of this subject, is apparent from the language of their Confession of Faith, where the following doctrine is taught, (Chap. 25, Sec. 3): "Unto this catholic visible Church, Christ hath given the ministry, oracles and ordinances of God." And again, Chap. 27, Sec. 1: "Sacraments are holy signs and seals of the covenant of grace . . . . . to put a visible difference between those that belong unto the Church and the rest of the world." Again, Chap. 21, Sec. 1: "Our Lord Jesus, on the night wherein he was betrayed, instituted the sacrament of His body and blood, called the Lord's Supper, to be observed in His Church unto the end of the world." So far we are all agreed. But does this agreement accord with the New Testament? For this should be the source from whence all our doctrines are drawn. "As they were eating, Jesus took bread and blessed it, and brake it, and gave it to His DISCIPLES, and said, "Take, eat; this is my body. And He took the cup and gave thanks and gave it to them, saying, Drink ye all of it." These disciples were the members of Christ's visible kinguom, and it is expressly said that He gave it to His disciples. It is both affirmed and denied that Judas was present at the institution of this Supper; and that not without the show of reason on both sides. But admittiug that he was, this doesn't affect the question of its being a Church ordinance, for up to this time there was no overt act of his that would justly exclude him from the fellowship of the Church, notwithstanding the Saviour knew, and had told him, that he should betray his Master. Yet, it is no more reasonable to suppose that he would be debarred in advance of the commission of the crime, than that the hypocrite of to-day will be debarred all Church privileges in advance of the commission of the act that shall satisfy the Church of the wickedness of his heart, and lead to his exclusion. "They continued steadfastly in the Apostles' doctrine and fellowship and in breaking of bread, and in prayer."—Acts ii:42. "They continued daily with one accord in the temple, and breaking bread from house to house; . . . . . and the Lord added to the Church daily such as should be saved."—Acts ii:46 That it was the church that was thus keeping the ordinance in breaking bread, is

evident from the latter clause of the 46th verse: "The Lord added to the church." Again, Acts xx:7 "Upon the first day of the week, when the disciples came together to break bread." Paul, in writing to the Corinthians, says: "If any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such an one are we not to eat." If the Lord's Supper is not a Church ordinance, and confined to the membership of the same, then how can she avoid eating with those characters against whom she is warned; but it being a Church ordinance, she can exclude them from her fellowship, and thereby deny them Church privileges. It is worthy of note that the Apostles, in giving instructions relative to this ordinance, always address them to the Churches.

It being a Church ordinance, it becomes a matter of interest as what a Church is, or out of what kind of material is it built up? We take the position—

First. A Church, Scripturally, is made up of a converted membership, or one that professes to have been converted. See Matt. iii:1-2. "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye; for the kingdom of heaven is at hand." John came to make ready a people prepared for the Lord, and teaches, as the first thing necessary to be done, that they repent, and not expect salvation through or in consequence of their having Abraham for their father; but saying unto the people that they should believe on Him which should come after him, that is on Christ. "Then they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls." —Acts ii:41. Peter taught them to repent and be baptized in the name of the Lord Jesus, and they that gladly received his word were added to the number of the disciples. "And the Lord added to the Church daily such as should be saved." Wesley's translation renders it, "And the Lord added daily to the Church those who were saved," making it even stronger than King James' version. Paul says, in the 11th verse of the 6th chapter of 1st Corinthians: "And such were some some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." This epistle was written "Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus." (See 1st chapter, 2nd verse.) "Husbands, love your wives, even as Christ also loved the Church, and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."—Ephes. v:25-27. Men, naturally, are unholy and defiled, and Christ teaches that "Except ye be converted and become as little children ye cannot enter the Kingdom of Heaven." And the Apostle, in speaking of the Church, says: "Ye are a holy Priesthood."—I. Pet. ii:5. Phillip said to the eunuch, "If thou believest with all thy heart thou mayst;" and "When the Samaritans believed Phillip preaching the things concerning the Kingdom of God and the name of Jesus Christ, they were baptized." So the Saviour and His Apostles always taught that a person must be converted before they were fit subjects for Church membership. Therefore, where an organization receives into its membership, knowingly, the unconverted, it forfeits its claim to be recognized as a Church. It may be a society in whose membership are to be found some good people, but it cannot be a Church; for Christ requires a converted membership, but its membership is mixed, the converted and the unconverted, and that wilfully and knowingly. If one unconverted person may be knowingly received into the Church, then ten may be, and if ten, then all the world may be received, without making any profession of a change of heart, and thereby result in wiping out all lines of distinction between the Church and the world, and prevent the very separation of the two which was contemplated in the beginning; which would be fatal to all the best interests of both Church and world.

Second: The members of a Church are such as have been baptized on a profession of Faith. The Presbyterian Larger Catechism, in answering

question 165, says that baptism is a sacrament whereby the parties baptized are solemnly admitted into the visible Church. The Methodist Discipline, edition of 1855, page 96, says: "Let none be received into the Church until they are recommended by a leader with whom they have met at least six months on trial, and have been baptized." Christ commissioned His disiples to go and preach the gospel, and tells them that "He that believeth and is baptized shall be saved," and "The Lord added to the Church daily such as should be saved." Now if he that believeth and is baptized is to be saved, and such as should be saved were added to the Church, then those added to the Church were of necessity baptized. Peter exhorted the people to believe and be baptized. The Eunuch said: "See, here is water; what hindereth me to be baptized?" So baptism and reception into the visible kingdom, or Church of God, were inseparably connected with the teachings of the Apostles.

Third: There is but one mode of baptism, and that is by immersion. The idea that there are three modes of baptism is as foreign to the Scriptures as would be the idea that there are three Lords, or three faiths. Christ was baptized, literally, but once, and that was in Jordan, and not with Jordan; and it is said, "One Lord, one faith, and one baptism." How any one ever conceived the idea of teaching three different modes of baptism is a mystery to any one who confines himself strictly to the Scriptures. It is objected that "one baptism" has reference to one administration and not to one mode. Let the objecters remember, that according to their own interpretation of the Scriptures, this objection is overthrown; for they contend that by order of Paul, the disciples whom he found at Ephesus, and who had been baptized unto John's baptism, were re-baptised. If this be so then we have one instance in which the ordinance was twice administered to the same parties, once unto John's baptism and once in the name of the Lord Jesus. Hence their own arguments overthrows their objection. When Christ and the Apostles baptized, they performed but one act, and when they speak of baptism it is of but one mode, and that mode is immersion, as is abundantly proven by the New Testament. The first instance of baptism recorded in the Bible is the account given of John's baptizing in Jordan, recorded in Matthew iii:5, 6. "There went out to him Jerusalem and all Judea, and all the regions round about Jordan, and were baptized of him in Jordan." Now the Scriptures are to be regarded in reason, and what reason could John have had for baptizing them in Jordan, had he practiced anything but immersion? No man, in our day, baptizes in the river, or pool, except by immersion; and taking a reasonable view of this text, we are bound to admit that John baptized by immersion. It is worthy of note that Mr. Wesley, in his translation of this text, renders it *in Jordan*. "Then cometh Jesus from Gallilee to Jordan, unto John to be baptized of him, ... and Jesus, when he was baptized, went up straightway out of the water."—Matt. iii:14 16. This is the most illustrious case of baptism on record, in which Christ, knowing that he would send forth His disciples to preach the gospel to every creature, and to baptize those that believe, comes in the beginning of His ministry to lay an example for them to follow; and not only says baptize them, but shows how it is to be done, and when He was baptized He went up out of the water, and this *coming up out of the* water can be explained in no other way except by admitting that it was necessary as an attendant part of immersion, and that Christ was immersed. Such is the force of this text in favor of immersion that our opponents, to set it aside, have attempted to show that John's was not Christian baptism. That Christ approved John's baptism is apparent, not only by His submitting to it, but from the account given (John iii:22-23) of Christ's tarrying in Judea and baptizing, at the same time that John was baptizing in Enon, near to Salem. And when there arose a question between some of John's disciples and the Jews about purifying, and John had told them that Christ must increase but he must decrease; Christ, lest His remaining should lead the people to think there was a controversy between John and Himself, leaves Judea and goes into Gallilee, leaving John to

baptize the people. If John's was not Christian baptism, why did not Christ or John tell the people so? But he permits John to baptize in the immediate vicinity in which He is baptizing, and that without a word of rebuke. This, os itself, is strong evidence that the two are in accord. But, says the objector, if John's was Christian baptism, why did Paul re-baptize the disciples at Ephesus, after they had been baptized with John's baptism? This is both affirmed and denied, but admitting the affirmative to be true, we note first that it is not said they were baptized by John, or with John's baptism, but *unto John's baptism.* (See Acts xix:3.) And the fact that they had "not so much as heard whether there be any Holy Ghost," showed that they had been immersed by an incompetent administrator; for it was the custom of the first Baptist . . . . . to speak at the water's side and explain to the people the nature and intent of this ordinance. In these addresses it was his custom to enlighten the people in regard to the relation which this ordinance sustained to the Father, the Son, and the Holy Ghost. (See John iii:27-36.) Because of defect in the administration, therefore, the ordinance was vitiated, even though it may have been correct in form. It furnishes us, consequently, an inspired precedent for the re-baptism of all who come to us from other denominations, whether they have been applied to the water or the water to them."—Mell on Baptism, page 69. It is said (Mark i:1, 2): "The beginning of the gospel of Jesus Christ, the Son of God, as it is written in the Prophets, Behold I send my messenger before thy face, which shall prepare thy way before thee." Mr. Wesley says: "The evangelist speaks with strict propriety; for the beginning of the gospel is the account of John the Baptist contained in the first paragraph." "The law and the prophets were until John; since that time, the Kingdom of God is preached, and every man presseth into it."—Luke xvi :16. If John's baptism was not Christian baptism, where did the old dispensation end and John's begin, and where did John's end and Christ's begin? It is abundantly proven, by the New Testament, that the baptism practiced by the Apostles was identical with that practiced by John, and whatever meaning was attached to the word baptize during John's ministry, was still attached to it during the Apostles' day, and it being immerse in his day, it would have the same meaning three years afterwards. There is not the shadow of evidence to show that the meaning was changed. "And they came unto a certain water, and the eunuch said, See, here is water, what doth hinder me to be baptized? . . . . . and they went down, both into the water, both Phillip and the eunuch, and he baptized him; and when they were come up out oi the water, the Spirit of the Lord caught Phillip away."—Acts viii:36-39. This passage, when taken in connection with Romans vi:4, where it is said: "Therefore we are buried with Him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, so we also should walk in newness of life." Wesley, in his notes on this text, says: "*We are buried with Him*—alluding to the ancient manner of baptism by immersion." John Calvin makes the same admission, but says the Church has taken unto herself the authority somewhat to change the ordinance. Now let it be remembered that neither of these men were Baptists, but that one was the founder of the Methodist societies, and the other of the Presbyterians; therefore they made these admissions, not from any desire to aid the Baptists, but because the force of the Apostle's language is such that they cannot contradict it. It might be an interesting inquiry, just here, by whom, and when was the ordinance changed. The Baptists have always opposed those innovations and changes of the Bible, and therefore are not responsible for them. At the time of the change of this ordinance there were but two denominations in the world—the Baptist and the Roman Catholic—and history informs us that the change was made by the latter; therefore all who are now countenancing and following the change are to this extent borrowing their customs from the Roman Catholics. Again it is said (Col. ii:12): "Buried with him in baptism." &c. Now we ask, in all candor, if there is the slightest allusion to a burial in any other so-called mode of baptism, except immer-

sion; but in an immersion there is a striking representation of a burial and resurrection. It represents our death to sin and resurrection to a newness of life; the death and resurrection of Christ, and the future death and final resurrection of the believer in Christ. We have briefly shown, that John baptized the repenting Jews in Jordan; that Christ was baptized and came up straightway out of the water; that Phillip baptized the eunuch after going down into the water, and that they then came up out of the water; that Paul, in two places, refers to baptism as being a burial; and that Wesley and Calvin both admit that Paul refers to the ancient manner of baptizing by immersion. A number of other arguments might be used proving immersion to be the only mode of baptism, but having to confine ourselves to the limits of a circular letter, we have not the space to devote to a farther discussion of ,his subject, but would remark, that there being but one baptism, and the foregoing Scriptures and arguments going to show that that one baptism is immersion, should satisfy us that the other instances where baptism is spoken of as having been administered, must harmonize with the facts in the cases referred to; for there being but one mode of baptism, and that being established, there cannot be any other. If we see the sun shine to day, and are told that it has shined every day for a thousand, we know just how it looked, because there is but one sun. So where baptism is spoken of in the Scriptures; if we know how Christ was baptized, how John performed the ordinance, how Phillip baptized the eunuch, and how Paul speaks of it as a burial and resurrection, then we may know just what baptism means in any other connection; for it always means the same thing.

Fourth: The membership of a Church is composed of such as continue to live in obedience to the law of the Lord, and to bring forth the fruits of righteousness. The Saviour, as recorded in the 18th chapter of Matthew, in laying down the law by which we are to be governed in the settlement of private difficulties, says that, "If he neglects to hear them (the two or three brethren), then tell it unto the Church; but if he neglect to hear the Church, let him be unto thee as a heathen man and a publican;" thus commanding the Church to withdraw her fellowship from such as prove refractory and stubborn; and Paul says, (Rom. xvi: 17): "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which you have learned, and avoid them." And again, I. Cor. v: 11, 13: "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such an one not to eat. . . . . Therefore put away from yourselves that wicked person." And II. Thes. iii: 6: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the traditions which he received of us;" and in the 14th verse: "If any man obey not the word of this epistle, note that man, and have no company with him, that he may be ashamed." Now if the foregoing Scriptures prove anything, we think that it is evident they prove that the Church is to judge in all matters of fellowship between herself and her members, and to withdraw her fellowship from all who walk disorderly. It is not only her right, but her imperative duty, so far as she can, to keep herself unspotted from the world. It is sin for her, knowingly, to retain in her membership any that are disorderly, or to eat with them, as a Church.

We have seen that the Lord's Supper is a Church ordinance; that a Church is composed of a professedly converted membership; that this membership must be a baptized membership; that there is but one baptism, and that that is by immersion; and lastly, that their membership is dependent upon their orderly walk and conversation. And now we assign the following reasons for not joining in the Lord's Supper with other denominations:

First: The Lord's Supper being a Church ordinance, we dare not take it out of the Church; and, with the New Testament as our guide, we fail to see in any of the denominations, except the Baptist, any of the evidences that would entitle them to be regarded as a Church. They may, and doubt-

less do, contain many Christian men and women; but there are also many good Christian people in the world. and we might just as well call the world the Church because it contains good people, as to call them the Church because there are Christians among them. Christ instituted but one Church, the pattern of which is given in the New Testament, and with reference to which it is said, " Ye are built upon the foundation of the Apostles and Prophets." Jesus Christ Himself being the chief corner-stone. Out of all those that claim to be Churches, there is but one that can justly set up the claim; all others are men's works. Being Baptists, we feel satisfied that we are right, and therefore cannot consent to take, outside of the Church, the ordinances that God has committed to her. There would be as much reason in asking other denominations to vote in the reception or exclusion of a member, or to act in the transaction of any other Church business, as there would be in asking them to join in our communion; both alike belong to the Church, and even the inter-communion of different Baptist Churches is a matter of courtesy and not of right.

Second: We cannot commune with them, because in so doing we would be forced to receive into our communion persons who make no profession of religion, and who do not pretend to know anything about a heart work of grace. It will not be denied that all other denominations receive into their fellowship members who do not claim to be Christians and some of them even urge the unconverted to join the Church as a means to aid them in seeking religion; and also take infants into their membership, who are raised up to believe that they are members of the Church; and open communion would force us to recognize, not only the act of their reception as being valid, but also themselves as being entitled to Church privileges. which we cannot do, and to ask us to do so is to ask us to violate our most honest convictions.

Third: We refuse to commune with other denominations because we regard them as not being baptized, they having received the ordinance by sprinkling and pouring, which we cannot recognize as baptism at all. They say that baptism must precede communion, and therefore receive none to it who have not been baptized. We say the same thing, but contend that nothing but immersion is baptism. So, on this point it is not a question of communion, but of baptism. To commune with them would be a virtual acknowledgment of the validity of their baptism. This they know, and therefore urge us to commune with them, not because they have such a strong desire to commune with us, but in this way they may get us to acknowledge the validity of their baptism.

Fourth: Baptists cannot commune with other denominations, because it would force us to commune with persons who had been excluded from our fellowship, and that without any confession on their part, or any act of the Church restoring them to fellowship. By one act we exclude them from our fellowship, and then in the next would receive them at the Lord's table and commune with them. It will not be denied that they receive into their fellowship persons who have been excluded from Baptist Churches, and then ask us to receive them to our communion. This course would destroy the efficacy and force of all Church discipline.

To the Baptists, in a peculiar manner, is committed a most sacred trust, and the question that divides them and other denominations is not exclusively confined to baptism, but as to whether the Bible shall be kept pure and unchanged, or whether men shall be allowed to change it. It comes, too, as the price of Jesus' blood, stained, as it were, with the blood of our ancestors, who willingly gave their lives in defence of a pure Bible. All the religious liberty that the world enjoys is to be attributed to the influence of the Baptists, and the perpetuation of that liberty depends upon their faithfulness. Our course is the result of honest and conscientious convictions, based on the Word of God. These convictions we cannot surrender without doing violence to our consciences. Let us be true to ourselves and our God, and holding the truth, let us not be ashamed to practice it, leaving events in the hands of God.

MINUTES

OF THE

THIRTY-EIGHTH ANNUAL SESSION

OF THE

Green River Baptist Association

HELD WITH THE CHURCH AT

OLD FORT, McDowell Co., N. C.,

September 29th and 30th, 1876.

RALEIGH:
EDWARDS, BROUGHTON & CO., PRINTERS AND BINDERS.
OCTOBER, 1876.

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THIRTY-EIGHTH ANNUAL SESSION

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PROCEEDINGS.

FRIDAY, Sept. 29th, 1876.

The Green River Association convened this day with the Church at Bethlehem.

In the absence of Elder W. H. Logan, the Introductory Sermon was preached by Elder J. C. Grayson. Text: Matt. xvi: 18.

The delegates assembled in the house after an intermission of one hour.

Elder J. C. Grayson, the former Moderator, called the body to order, and Elder W. Hill conducted devotional exercises.

J. R. Denton and A. D. Davidson were appointed Assistant Clerks.

The Church Letters were read and the Delegates enrolled as follows:

White Oak—No delegation.
Silver Creek—J. S. Higgins.
Stone Mountain—A. W. Morgan, J. W. Hollford.
Cooper's Gap—M. R. Laughter, J. Ruppe, T. K. Cowart.
Rock Springs—A. Bobbett.
Bill's Creek—J. Jackson.
Pleasant Hill—No delegation.
Shiloh—A. Jones, A. D. Brooks.
Green River—No delegation.
Bald Mountain—No delegation.
Montford's Cove—T. P. Hemphill, M. Hall.
Cove Creek—J. W. Metcalf, M. Wilkerson.
Bethlehem—N. Souther, G. R. Morgan.
Zion Hill—J. F. Pendergrass, John Bradley.
Marion—S. Trivett, A. E. Berry, J. S. Poteet.
Buck Creek—No delegation.
Piny Knob—H. P. Lynch, A. B. Haynes.

Harmony Grove—A. H. Simmons, B. H. Simmons.
Dysartville—Elders J. C. Grayon, L. McCurry, J. R. Denton, Brethren Wm. Blanton, P. P. Price, J. D. Tayor.
Bethel—D. C. Brite, T. Hogan, J. H. Marshborne, J. B. Bird.
Round Hill—L. L. Deck, G. A. Keeter.
Mountain Creek—N. C. Lovlace, A. E. Flack, H. Keeter.
Cherry Springs—W. A. Garrison, O. Moore.
Mount Zion—J. L. Lattimore, J. Deviny.
Head First Broad—W. Grayon, E. Whisenant.
Mount Lebanon—M. D Wilson, F. M. Freeman, J. R. Freeman.
Cane Creek—R. K. Wilson, E. Walker.
Camp Creek—J. R. Walker.
Mount Vernon—N. J. Rollins, H. B. Wilson, E. Gear, G. W. Gear.
Rutherfordton—W. Hill, C. B. Justice, A. E. Miller, J. H. Smith.
Cool Spring—H. D. Harrill, D. B. F. Harrill.
Mount Pleasant—A. McMahan.
Floid's Creek—A. D. Davidson, P. Bostic, L. Tate.

The ballot for officers resulted as follows:

Moderator, Eld. J. C. Grayson; Clerk, Eld. H. D. Harrill.

The following brethren appeared as corresponding delegates from sister Associations:

Elder J. H. Yarboro, from King's Mountain; Elder W. J. Wilkie, from Salem.

Invited visiting brethren.

The Moderator announced the following Committees:

On Finance—B. P. Simmons, F. M. Freeman, A. E. Miller.
On Temperance—Elder L McCurry, L. Deck, J. Devinny.
On Sabbath Schools—J. R. Denton, H. P. Lynch and A. T. Jones.
On Order of Business—Elders J. H. Yarboro, A. D. Davidson, W. Hill, with the Moderator and Clerk.
On Foreign Missions—S. Trivett, A. McMahan, E. D. Brooks.
On State Missions—C. B. Justice, W. G. Wilkie, A. B. Mashburn.
On Religious Devotions—The Pastor and Deacons of this church.

On motion, adjourned to 9½ o'clock to-morrow morning.

SATURDAY MORNING, Sept. 30th, 1876.

The Association met according to adjournment.

Prayer by the Moderator.

Called the roll and marked absentees.

Read the abstract of principles and Rules of Order.

On motion, appointed Messengers to sister Associations:

To King's Mountain—Elders W. Hill, C. B. Justice, J. C. Grayson and H. D. Harrill.

To Broad River—Elders A. T. Jones, A. D. Davidson, and Brother A. D. Brooks.

To Salem—Elders J. H. Taylor, S. Trivett, J. F. Pendergrass, W. Hill, and Brethren J. H. Smith, A. W. Morgan, M. R. Laughter, J. W. Alfred and T. J. Cowart.

Called for the reports of Committees.

The Committee on Sabbath Schools reported. [See Appendix A.]

The Committee on State Missions reported, and after addresses by Elders C. B. Justice and S. Trivett, the report was adopted. [See Appendix B.]

The Committee on Foreign Missions reported, and after remarks by S. Trivett, W. Hill and C. B. Justice, the report was adopted. [See Appendix C.]

The Associational Mission Board reported. [See Appendix D.]

The Committee on Temperance reported, and after interesting addresses from Elders L. McCurry, C. B. Justice and others, the report was adopted. [See Appendix E.]

The Committee on Finance reported. [See Appendix F.]

On motion, adjourned for one hour.

AFTERNOON SESSION.

The Moderator called for resolutions.

Elder C. B. Justice presented the following:

Resoloed, That we recommend to our churches the interests represented by the Board of Education of the Baptist State Convention of North Carolina.

W. M. Blanton presented the following:

Resolved, That we appoint a committee of ten to meet with a delegation of King's Mountain Association in Shelby, on the first Tuesday in December next. to take into consideration the propriety of building a female college, the location of which is hereafter to be considered.

On motion, the following Committee was appointed to meet the King's Mountain delegation, in accordance with the above resolution, viz: W. M. Blanton, R. K. Wilson, J. R. Denton, T. B. Justice, P. P. Price, C. B. Justice, W. Hill, H. D. Harrill, S. Trivett and L. McCurry, and report the result of their deliberations to this body at its next session.

On motion, the former Associational Board was continued in office.

Appointed the next Union Meeting to convene with the church at Green River, on Friday before the second Sabbath in May, 1877, and appointed Elders W. Hill, A. McMahan, C. B. Justice and T. B. Justice to attend the same.

The following resolution was ofiered by W. M. Blanton:

Resolved, That we recommend Burnt Chimney Academy, located six miles east of Rutherfordton, now under the supervision of Elder J. H. Yarboro, as an institution worthy of the support and patronage of the denomination.

On motion, agreed that the next meeting of this body convene with the church at Floyd's Creek, fifteen miles south-east of Rutherfordton, on Friday before the first Sabbath in October, 1877.

Appointed Elder W. Hill to preach the Introductory Sermon; C. B. Justice, alternate.

Appointed Elder C. B. Justice to preach a sermon on Missions, at the next session of this body, on Sabbath at 11 o'clock, A. M.; S. Trivett, alternate.

Appointed Elders W. Hill and J. H. Yarboro to occupy the stand on to-morrow. Elder J. H. Yarboro to preach a

Sermon on Missions at 11 o'clock, A. M., after which a public collection will be taken up.

On motion, appointed all the Ministers of this Association as delegates to the Baptist State Convention, or as many as may be present, together with Brethren W. M. Blanton and H. L. Grayson.

The following resolution was offered by L. L. Deck:

Resolved, That we recommend the *Biblical Recorder*, published at Raleigh by Elders C. T. Bailey and J. D. Hufham and W. T. Walters, Agricultural Editor, as a paper worthy the confidence, patronage and support of our denomination.

The following resolution was offered by C. B. Justice:

Resolved, That the Board of Missions be requested to secure the services of some efficient minister to labor as Evangelist among the churches of this Association.

On motion, appointed A. L. Grayson, M. H. Justice and James Toms to audit the Treasurer's report.

The following resolution was adopted:

Resolved, That the thanks of this body are hereby tendered to the brethren and friends of Bethlehem Church and vicinity for their kindness in entertaining the body during its session.

Adjourned to time and place above mentioned.

J. C. GRAYSON, MODERATOR.

H. D. HARRILL, *Clerk*.

STATISTICAL TABLE.

CHURCHES.	PASTORS.	CLERKS.	POST-OFFICE	Sabbath of Preaching.	Baptisms.	Received by letter.	Restored.	Dismissed by letter	Excluded.	Deceased.	Total.	No. in S. School.	Pastor's Salary.	Foreign Missions.	State Missions.	For Minutes.
White Oak													$	$	$	$
Silver Creek	J. B. Justice	W. M. Justice		2nd,	16	7			2	1	188	55		5 45	11 85	1 40
Stone Mountain	W. H. Logan	J. W. Halford	Old Fort	4th,	21	11		1	2		70	35	29 30			1 20
Cooper's Gap	J. H. Taylor	Wm. R. Jackson	Mill Spring	3rd,	10	2		8		2	230	75			2 85	1 80
Rock Spring	T. B. Justice	Rich. Whiteside	Poplar Grove	4th,		6					63				13 00	1 00
Bill's Creek	W. H. Logan	Joseph Taylor	Chimney Rock	1st,	18	7		23	4	2	270				4 90	1 00
Pleasant Hill	J. T. McFadden	D. D. Walker	Rutherfordton	1st,	3	2		1			36				1 75	60
Shiloh	A. McMahon	R. S. Blanton	Rutherfordton	3rd,	6	10	3	1	3	1	163		29 00	2 25	3 75	75
Green River	C. C. Case	W. A. Blanton	Whiteoak Hall	2nd,	8	8					65		31 35		4 65	1 00
Bald Mountain																
Montford's Cove	W. H. Logan	J. W. Morgan	Otter Creek	2nd,		2	1	3	3		72	40	50 00	4 03	6 75	80
Cove Creek	C. B. Justice	J. W. Metcalf	Otter Creek	4th,	33	2	1				84			4 00		1 40
Bethlehem	J. H. Taylor	N. Souther	Old Fort	4th,		1					63	62	33 75			90
Zion Hill	J. F. Pendergrass	W. C. Wall	Marion	2nd,	2	4		3			45		17 85			1 00
Marion	J. F. Pendergrass	T. F. Hawkins	Marion	3rd,		3			3		33					2 45
Piny Knob	W. H. Logan	W. B. Mentel	Green Hill	3rd,		3		4	1	2	104	30				1 00
Harmony Grove	J. F. Pendergrass	G. H. Simmons	Bridgewater	4th,	4	5		2		1	48		40 00			1 10
Dysartville	J. C. Grayson	J. R. Denton	Dysartville	2nd.	10	8	4	4	2		126			11 00	11 25	90
Bethel	J. C. Grayson	J. A. Bard	Sugar Hill	3rd,	4	1	2		6	5	184				8 85	50
Round Hill	C. B. Justice	L. L. Deck	Cuba	2nd,	1		1	3	1		61				4 50	1 30
Mountain Creek	C. B. Justice	J. W. Lewis	Green Hill	3rd,	21	7	3	2	4	2	205		57 50		15 90	1 80
Cherry Spring	J. H. Taylor	B. H. Moore	Old Fort	1st,				2			36	40			2 25	80

Mount Zion.....	J. H. Yarboro...	D. D. Lattimore.	Duncan's Creek	4th,	...	1	..	1	2	..	67	..	50 00	.....	28 00	1 50
Head First Broad	J. H. Yarboro...	W. G. Grayson...	Gamble's Store	1st,	8	...	3	1	3	1	128	..	.....	.....	. ....	1 50
Mount Lebanon.	H. D. Harrill....	M. D. Wilson...	Logan's Store.	3rd,	16	8	2	..	2	..	123	50	.....	.....	.. ..	1 30
Cane Creek	H. D. Harrill ...	R. K. Wilson...	Patton's Home	1st,	22	1	2	2	1	1	70	..	.....	.....	.....	1 00
Camp Creek.....	J. H. Taylor ..	J. R. Walker...	Brittain.....	2nd.	2	...	1	2	1	..	72	..	.....	.....	.....	50
Mount Vernon..	H. D. Harrill....	H. B. Wilson...	Butherfordton	2nd.	20	4	2	8	4	..	176	50	... .	.....	.. ..	1 05
Rutherfordton...	C. B. Justice....	A. J. Scoggin...	Rutherfordton.	2nd	4	18	1	6	..	..	75	50	.....	.....	35 70	1 50
Cool Spring.....	H. D. Harrill....	M. J. Harrill....	Burnt Chimney	4th,	5	1	..	1	..	..	99	40	.....	.....	.....	85
Mount Pleasant.	A. McMahon....	W. S. Hill.....	Burnt Chimney	2nd.	11	6	..	2	3	..	92	..	.....	.....	... ..	1 00
Floid's Creek....	C. B. Justice ...	J. J. Camp.....	Hicksville.....	1st,	2	2	1	1	1	..	87	..	.....	.....	.....	1 10
Buck Creek... .	....	.....	.....	..	...	...	..	..	..	..	...	..	... .	.....	.....	.....
					248	131	27	81	82	18	155					$33 60

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APPENDIX.

A.

REPORT ON SABBATH SCHOOLS.

Your committee find, by referring to the church letters, that the condition of the Association as to Sabbath Schools, is more flattering this year than usual. Nearly all of the churches are engaged in this noble work. We urge upon all the churches the importance of having a Sabbath School at each church, and think it a fine field for the employment of the talent of the lay members of the church. Your committee recommend that each Sabbath School have a book of record, and note the number and names of the Superintendents, the number of scholars attending, the number of chapters read during the week, the number of verses committed, the number of "lesson papers," and number of Scripture questions, and report the same to the Sabbath School Board of this Association, annually. Respectfully submitted,

JOHN R. DENTON.

B.

REPORT ON STATE MISSIONS.

If it be true that the Baptists hold the truth, (and who can doubt it ?) is it not their duty to preach it ? Faithfulness to our principles prompts us to preach and teach the truth as we hold it. The interest of our families, our country and the world demand that we preach our doctrine. But the great reason is, the Master demands it, and how dare we neglect that which He requires.

This truth should be preached to every creature, and if this is done we cannot neglect our own people. God holds us all responsible for the carrying out of the commission. It is the duty of all to do everything they can to enlighten and instruct the world and bring them to Jesus. This work can be done by visiting the sick, the fatherless and the widow, and seeking opportunities to instruct the sinner, and to encourage the humble child of God in his efforts to glorify God. Improving all opportunities to instruct and council the people and train them for Jesus.

But God requires that this work should be done in a more general, universal and direct manner ; which can only be done through the instrumentality of men that God has called and qualified for this work, men that have been called to the work of the ministry. They must stand as his messengers and declare the word to a lost and ruined world, while the solemn truth "Thou God seest me," forces itself upon their minds. But their brethren are joint laborers with them, aiding and assisting in the work by their prayers and words of encouragement, but more especially by their contributions for their support.

If we could draw the contrast between the denomination of North Carolina of to-day and fifty years ago we would have some faint idea of the results that have attended our efforts in the State Mission work.

We are pleased to know that there is an increase of interest in this work, as is apparent from the increase of contributions from the churches. The

Board of State Missions is laboring to sustain a missionary in every destitute town and section of North Carolina. And the motto of every Baptist in the State ought to be North Carolina for Jesus, and with a view to this noble end our prayers and contributions ought to increase until in every section of our State shall be found a Baptist church, Sunday School and minister.

C. B. JUSTICE.

C.

REPORT ON FOREIGN MISSIONS.

The inhabited portion of the world is the gospel field, the larger portion of which is in an uncultivated state, with its millions of inhabitants in gross darkness, whose condition calls for light, without which they cannot be saved. Its cultivation is intrusted to the church. Now can we, who live in a land blazing with gospel light, claim to be the church of Christ and withhold the means of salvation from this vast destitution ? Will not each church in this Association answer "No," by sending to her next session a liberal contribution for this express purpose. Respectfully submitted,

S. TRIVETT, *Chairman.*

D.

REPORT OF BOARD OF MISSIONS AND SABBATH SCHOOLS.

Soon after the adjournment of your body at its last session, the Board arranged with the Board of Missions of the Baptist State Convention of North Carolina to have Elder G. W. Wilkie continued as missionary on the field occupid by him on the previous year, at a salary of $300 dollars a year, we agreeing to pay $200 of that amount, the State Board agreeing to pay the other $100. For the time labored we are due Brother Wilkie $150 ; of this amount there has been collected and paid over to Brother Wilkie, or is now in hand subject to his order, $150, which will be sufficient to meet the debt to Brother Wilkie. Brother Wilkie reports 39 weeks labored, about 150 sermons preached; prayer meetings attended about 48; exhortations delivered, 32 ; baptized 43. There has been collections for Foreign Missions, $—— ; and for Education, $——.

Brother Davidson and Brother Freeman were both at school during the last year. The former at Wake Forest, and the latter with Dr. Lewis. These Brethren ought to return to school as soon as possible, and finish their education and enter fully into the ministry.

From the church letters and other sources we learn that there are in the bounds of this Association 24 Sabbath Schools, with an aggregate attendance of 1,033 scholars. These things encourage us to hope for grander results in the future. We confidently appeal to the churches and brethren to contribute liberally for the cause of missions, Sunday schools and ministerial education, and labor to increase the power of our Boards in extending the knowledge of Jesus.

C. B. JUSTICE, *Secretary.*

E.

REPORT ON TEMPERANCE.

Temperance has justly been defined the moderate use of things needful and the total abstainance from all things hurtful and pernicious.

L. McCURRY, *Chairman.*

F.

REPORT ON FINANCE.

Your committee on Finance submit the following report: The amount of money sent up from all the churches is $33.60. We recommend that the Clerk retain $7 for his services, and have as many minutes printed as the remainder will pay for, and distribute the same among the churches.

B. P. SIMMONS.

TREASURER'S REPORT.

H. D. HARRILL, TREASURER,

In account with the Green River Association.

1876			
	DR.		
	To amount received of Cool Spring Church.....		$ 4 45
	" " " Rutherford "		35 20
	" " " Mount Lebanon "		9 40
	" " " Mount Vernon "		10 35
	" " " Mountain Creek "		14 00
	" " " Dysartville "		11 86
	" " " Bethel "		8 55
	" " " Montford's Cove"		10 75
	" " " Bill's Creek "		4 90
	" " " Rock Spring "		13 00
	" " " Silver Creek "		11 85
	" " " Green River "		3 85
	" " " Shiloh "		7 65
	" " " Cove Creek "		4 25
	" " " Pleasant Hill "		1 75
	" " " Floid's Creek "		7 55
	" " " Piny Knob "		6 25
	" " " Mount Pleasant "		3 15
	" " " Round Hill "		4 25
	" " " Individuals...		2 10
	" Collected on Sunday.....		10 05
	" " at Mount Zion Church..... ...		28 00
			$214 45
	CR.		
	By amount paid J. B. Richardson.....	$ 86 70	
	" " W. J. Wilkie...	70 00	
	" " J. G. Williams...	46 05	
	" " L. C. Powell.....	2 00	
			204 75
	Balance on hand.....		$ 9 70

The Biblical Recorder,

(ESTABLISHED 1832.)

C. T. BAILEY and J. D. HUFHAM, Editors.

The BIBLICAL RECORDER, as the Organ of the Baptists of North Carolina, has for the last forty years ably and faithfully "contended for the faith once delivered to the saints" and accomplished a great work for us as a people. Under God it has been one of the most powerful instrumentalities in defending His truth and advancing the spiritual and temporal interests of His people. It is still a necessity, and with renewed vigor it is ready to enter every opened door to carry the glad tidings of the Gospel and do service for The Master. "Grounded in the truth," not carried away with new and strange doctrines, it is in the opinion of thousands of the wisest Baptists of the South, the best representative of Baptist faith and practice and among the ablest defenders of our denominational interests. It is a duty every Baptist family owes to its members that this paper should be regularly read by them. It will point your children to Christ. It will teach them the grand distinguishing principles of the Baptists. It will teach them to love and defend the religion of their fathers and of the New Testament. It will prepare you for the changes that are to come over us as a denomination and enable you to meet and defend your faith against the new forms of error and the new isms that some are attempting to bring in. Every Baptist family needs the RECORDER and should make some sacrifice to secure it. To its influence we owe the existence and prosperity of our College and the Baptist State Convention. More than ever before it is needed in sustaining these institutions and for the defence of our principles in the State. You need it. Do you take It? Send for it. Get your brethren to do so.

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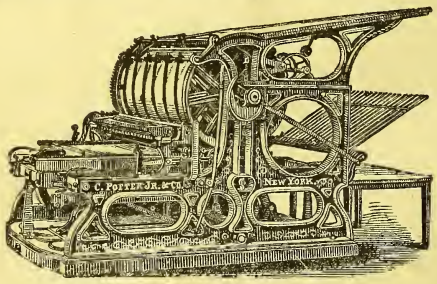

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MINUTES

OF THE

39th ANNUAL SESSION

OF THE

Green River Baptist Association,

HELD WITH THE CHURCH AT

Floyd's Creek, Rutherford County, N. C.

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LIST OF MINISTERS.

J. C. Grayson,	Bridge Water,	North	Carolina.
B. E. Rollins,	First Broad,	"	"
T. B. Justice,	Mill's Spring,	"	"
C. B. Justice,	Rutherfordton,	"	"
W. Hill,	"	"	"
F. C. Hamrick,	"	"	"
J. Wilkie,	"	"	"
J. T. McFadden,	"	"	"
E. L. Taylor,	"	"	"
A. O. Lynch,	Green Hill,	"	"
L. McCurry,	Dysartsville,	"	"
J. R. Denton,	"	"	"
W. Harrell,	Burnt Chimney,	"	"
H. D. Harrell,	" "	"	"
A. McMahan,	" "	"	"
W. H. Logan,	Grassy Knob,	"	"
A. D. Davidson,	Hicksville,	"	"
J. F. Pendergrass,	Marion,	"	"
J. H. Taylor,	Otter Creek,	"	"
C. C. Case,	White Oak Hall,	"	"

LIST OF LICENTIATES.

F. M. Freeman,	Logan's Store,	North	Carolina.
D. B. F. Harrell,	Burnt Chimney,	"	"
J. M. Mode,	Head of First Broad,	"	"

PROCEEDINGS.

FRIDAY MORNING, October 5th, 1877.

The Green River Association convened this day with the church at Floyd's Creek.

The Introductory Sermon was preached by Elder W. Hill. Text, Col. 1: 7.

After an intermission of thirty minutes the delegates assembled in the house.

Elder T. B. Justice called the body to order, and Elder Stough led in devotional exercises.

M. H. Justice and W. B. Wilson were appointed Assistant Clerks.

The Church Letters were read and Delegates' names enrolled as follows:

White Oak.—O. P. Nelson, W. S. Splaron.
Silver Creek.—I. S. Higgins, J. M. Hamilton.
Stone Mountain.—P. C. Harmon, W. B. Dalton.
Cooper's Gap.—M. R. Laughter, J. Ruppe.
Rock Spring.—No delegation.
Bill's Creek.—N. E. Walker, J. W. Murphy, Jerry Jackson, John Hill.
Pleasant Hill.—Elder J. T. McFadden, Brethren J. L. Green, J. M. Taylor
Shiloh.—Elders J. Wilkie, F. C. Hamrick, Brethren A. T. Jones, C. J. Sparks, S. T. Allen, B. M. Hamrick.
Green River.—C. C Case, J. M. Hester, T. C. Page.
Bald Mountain.—No delegation.
Montford's Cove.—G. W. Harris.
Cove Creek.—J. A. Wilkerson, W. G. Harris.
Bethlehem.—M. P. Morgan, A. W. Gilliam.
Zion Hill.—No delegation.
Marion.—John S. Poteat.
Piney Knob.—W. B. Wilson, A. B. Haynes, J. Elliott.
Harmony Grove.—No delegation.
Dysartsville.—J. D. Taylor, J. C. Price.
Buck Creek.—No delegation.
Bethel.—Lee Morris, J. A. Bird, D. C. Bright, J. H. Raburn.
Round Hill.—D. D. Nanney, Wm. F. Sorrels.
Mountain Creek.—N. C. Lovelace, W. H. Rucker.

Cherry Spring.—No delegation.
Mount Zion.—W. M. Packard, John Diviney.
Head First Broad.—W. G. Grayson, E. Whisenant, J. F. Sims.
Mount Lebanon.—M. D. Wilson, A. P. Holliefield.
Cane Creek.—R. R. Wilson, J. L. Yelton.
Camp Creek.—T. G. Johnson.
Mt. Vernon.—H. B. Wilson, R. T. Logan.
Rutherfordton.—Elders W. Hill, T. B. Justice, C. B. Justice, E. L. Taylor, Brethren M. H. Justice, C. P. Hill.
Cool Spring.—Elders Wm. Harrell, H. D. Harrell, Brethren D. B. F. Harrell, J. B. Blanton.
Mt. Pleasant.—Elder A. McMahan, Brethren T. Toms, O. Maze.
Floyd's Creek.—Elder A. D. Davidson, Brethren H. P. Miller, K. T. Carpenter.

Elected officers as follows: Brethren M. H. Justice Moderator, and H. B. Wilson Clerk.

Received as Corresponding Delegates from sister Associations:

King's Mountain.—Elders A. L. Stough, G. W. Rollins, J. M. Bridges, J. H. Yarboro', G. M. Webb and J. Good.
Broad River.—W. S. Hicks.
Salem.—Elder D. B. Nelson.

And as visiting brethren: Elder J. B. Richardson, Corresponding Secretary of the Baptist State Convention of North Carolina, Elder N. Bowen and John Kerr were present.

On motion, agreed that Judge Kerr address the Association on to-morrow at 11 o'clock, A. M., on the "Rise and Progress of the Baptists."

On motion, the Moderator announced the following Committees:

On Finance.—W. M. Packard, W. H. Rucker, M. R. Laughter.
On Temperance.—J. T. McFadden, M. D. Wilson, J. B. Blanton.
On Sabbath Schools.—J. H. Yarboro, Wm. Harrell, J. M. Hamilton.
On Order of Business.—T. B. Justice, W. Hill, R. K. Wilson, with the Moderator and Clerk.
On Foreign Missions.—A. L. Stough, C. B. Justice, A. D. Davidson.
On State Missions.—J. B. Richardson, W. Hill, T. B. Justice.
On Religious Exercises.—The Pastor and Deacons of Floyd's Creek Church.
On Periodicals.—John Kerr, T. C. Page, H. P. Miller.

On motion, adjourned to meet at 9½ o'clock, A. M., to-morrow. Prayer by Elder N. Bowen.

SATURDAY MORNING, Oct. 6th, 1877.

Prayer by Elder D. B. Nelson.

The Committee on Order of Business submitted a report, which was adopted.

Read the proceedings of yesterday, and called the roll.

The Rules of Order were read.

Invited visiting brethren to seats with us: Elders J. B. Hartwell, R. H. Griffith and Brother H. W. Scott, accepted.

Corresponding Delegates were appointed as follows:

Kings Mountain.—Elders W. Hill, H. D. Harrell, A. D. Davidson, A. McMahan, E. L. Taylor, J. T. McFadden, C. J. Sparks, A. T. Jones and N. C. Lovelace.

To Broad River.—Elders C. B. Justice, A. D. Davidson, Brethren G. P. Bostic, J. J. Camp.

To Salem.—Elders W. H Logan, C. C. Case, T. B. Justice, H. D. Harrell, W. Hill, E. L. Taylor, C. B. Justice, Bretheren J. W. Murphy, W. B. Dalton, W. B. Wilson, M. R. Laughter, John Hill, M. H. Justice.

Called for reports of Committees:

The Committee on Periodicals reported. [See Appendix A.]

The Committee on Foreign Missions reported. [See Appendix B.]

AFTERNOON SESSION.

The Committee on Temperance reported. [See Appendix C.]

The Committee on Sabbath Schools reported. [See Appendix D.]

Appointed Elders D. B. Nelson and R. H. Griffith to occupy the stand with C. B. Justice, who is to preach the Missionary Sermon on to-morrow.

Then adjourned. Prayer by J. B. Hartwell.

On Sunday the stand was occupied by Elders D. B. Nelson, C. B. Justice and R. H. Griffith, who preached to a large and orderly congregation.

The collection for Missions amounted to $23.45.

MONDAY MORNING, Oct. 8th, 1877.

Prayer by Elder J. B. Richardson.

Called the roll and marked absentees.

The Committee on Finance reported. [See Appendix E.]

The Committee on State Missions reported. [See Appendix F.]

Appointed the Union Meeting to convene with the church at Montford's Cove, on Friday before the second Sabbath in April, 1878; Elders J. T. McFadden, W. H. Logan, J. H. Taylor, E. L. Taylor and T. B. Justice to attend the same.

On motion, agreed that the next meeting of this body convene with the church at Green River, Polk County, on Friday before the first Sabbath in October, 1878.

Appointed Eld. H. D. Harrell to preach the Introductory Sermon ; C. B. Justice, alternate.

Appointed Elder T. B. Justice to preach a Sermon on Missions, at the next session of this body, on Sabbath, at 11 o'clock, A. M.; W. Hill, alternate.

On motion, appointed any minister or brother of this Association as delegates to the Baptist State Convention.

On motion, divided the collection of yesterday equal between State and Foreign Missions.

Report of Treasurer read and adopted. [See Appendix G.]

Query.—From the Church at Piney Knob—"Do the scriptures teach that it is the duty of a christian to forgive a personal offence without confession or repentance on the part of the offender?"

Answer proposed and discussed, viz: The instructions of our Saviour in Matthew 18: 22, make no mention of any condition upon which the forgiveness was to be granted. On motion, postponed the adoption of an answer until the next session of the Association.

2nd Query:—From same church:—"Is it in accordance with Baptist discipline for a majority in churches to rule in cases?"

Answer:—"We are advised that in the constitution of most, if not all, of our churches it is provided that a majority shall rule in all cases, except in cases of fellowship. In the reception of members we regard the exception as a wise one, and think it ought to be strictly adhered to."

Query:—From Shiloh:—"What course shall churches pursue with church members that will not pay their just debts?"

Answer:—If a brother refuses to pay his debts we recommend that the church give the matter thorough investigation, and if it is found that the debt is justly due and owing and that he has ability to pay and persistently refuses or neglects to pay them, we recommend that the Church withdraw fellowship from him.

The following resolutions were offered and adopted:

1st. *Resolved*, That the matter of the salary of Bro. W. Hill be brought before the several churches of this Association, and that we endeavor to liquidate the balance of the debt due him before the 1st of January, 1878.

2nd. *Resolved*, That we rejoice to hear of the good work now being prosecuted by the American and Foreign Bible Society, in furnishing Bibles and Testaments to destitute Sunday Schools and families in North Carolina and other Southern States.

3rd. *Resolved*, That the thanks of this body are due and are hereby tendered to the brethren and friends of Floyd's Creek Church and vicinity, for the kind and hospitable manner in which they have entertained this body during its session.

On motion, adjourned to meet at the time and place herein before mentioned.

Prayer by Rev. R. H. Griffith.

M. H. JUSTICE, Moderator.

H. B. Wilson, Clerk.

APPENDIX.

A.

REPORT ON PERIODICALS.

THE PRESS:—Speaking in reference to human agencies, money is the power of the age. Before the discovery of the art of printing eloquence or oratory constituted the mighty lever by which the world was moved. Among the ancients Demosthenes "fulmined o'er Greece, shook the arsenal, and wielded at will the fierce democratic," and Cicero was master of the Senate and Forum in Rome. Chatham, and after him Burke, Sheridan and Fox held the British under their magic sway, and Henry "the forest Demosthenes" set in motion the mighty ball of our own revolution, and broke the bonds that bound us to our mother country. But the era of eloquence is past, and we are in the midst of that which is marked by the imperial sway of the political and religious periodical press. Neither patriotism nor piety can venture to neglect the mighty influence of newspapers, and as that influence is directed by the talents and culture of the leading minds in church and state, so will our temporal and our spiritual interests be gloriously advanced or ingloriously left to decay and ruin.

The Baptists, to whom is committed uncorrupted faith once delivered to the saints, can in no wise escape from the duty of using the press as an instrument both of defence and aggression. They of all people are most strongly bound to uphold the truth, and to assail and subdue error. Without the press they cannot acquit themselves of the charge given them with half the fidelity required.

We have a well conducted paper in North Carolina, the *Biblical Recorder*, which it is the religious duty of us all to patronize and sustain, and we do most earnestly commend it to the prayerful care and liberal support of our brethren. We also commend to our denomination within, as well as without, our State, the *Foreign Mission Journal*, the organ of our churches in respect to Foreign Missions, and *Kind Words*, the approved medium of communication with the dear children of our Sunday Schools.

JOHN KERR, *Chairman of Committee.*

B.

REPORT ON FOREIGN MISSIONS.

Your Committee on Foreign Missions would respectfully submit the following report: While we fully recognize the claims of all objects of truly christian benevolence upon our sympathy and aid; while we would earnestly recommend to all our churches increased prayer and liberality in their behalf, still we must say that the claims of Foreign Missions upon us equal, if not paramount to all others. The field is the world. The command is, "Go teach all nations."

No greater, higher, nobler work can engage our attention or demand our

aid. None greater enlists the efforts, or excites the admiration of angels. None greater has called forth the wisdom, the love, or the power of Almighty God, and none brings a higher reverence of glory to the character and perfections of God. It is the conversion and salvation of immortal souls. It is the glorious commission, the noble work intrusted to the church of God, to save souls from death. Oh! we think this one thought should appeal with overwhelming force to every human and christian heart. Think, brethren, of the value of an immortal soul; it is incalculable; no earthly standard can measure its value, and yet, while multitudes on multitudes of priceless souls are hurrying down to endless perdition, we are giving for their salvation the pitiful sum of less than four cents a year per member. The actual fact is, that while some give more, there are not a few who give less, and many who give nothing at all.

Can it be that we believe what we say, when we speak of the preciousness of souls? Can our prayer for the salvation of the world be sincere? Do we mean what we say, when we plead, "Thy kingdom come," and then satisfy ourselves with giving, from our abundance, for the advancement of the glorious work, in a whole year a trifle, which we often spend for vain amusement in a single day? Think of it, brethren, and see if there be not room and cause for humiliation and deep sorrow before God, a loud call to a speedy amendment. Oh! can there be a higher, holier object in the universe, than this? Where, or how, can you make a safer and more profitable, or honorable investment of your earthly gain? And O, if God's people would all come up to the divine standard, and give as "God has prospered them" what might we not accomplish! How soon, by the blessing of God, would all the ends of the earth see His salvation.

The world is everywhere opened to Missionary effort. The gospel everywhere finds an open door. The adamantine walls of ignorance and prejudice, which shut out the missionary from the perishing millions of heathenism, have one after another given way, and now from every land, by their condition, if not by their language, there comes the cry, "Come over unto us, and help us!" And will we not heed the cry? Oh! let the appeal of the dying reach your hearts, and open your hands far wider than ever heretofore. Multiply the heralds, as you easily may, and send the tidings of salvation to many thousands more than you do. Let not souls perish by your illiberality, lest their blood be required at your hands.

It should seem, too, as if God, by his providence, were now speaking to the church of Christ as never before. The aspects of the world are cheering. The throne of the man of sin is rocking on its tottering base. The power of the false prophet is rapidly on the wane, and the heavings and convulsions which agitate the political world, all seem to promise the triumph of the principles of right, and to stamp the present as an opportune moment for the church of God to awake to her duty, and come up in all her vigor to the conflict and powers of darkness.

In conclusion, dear brethren, let us awake from our apathy and coldness on this important subjcet. Let us think, often think of what the Lord Jesus has done for us. Let us contemplate the riches of his grace and seek to be baptized with his spirit, who gave his life as a ransom for many. Let us awake to a new life, and come with a new ardour to the help of the Lord against the mighty.

Let it be with us a year of revival in this mighty work, a new era in our missionary enterprise, and God, even our own God, will bless us, and we shall be a blessing to the places round about us, a blessing to them that are afar off, and to them that are nigh, an eternal excellency, the joy of many generations. Amen.

A. L. STOUGH, *Chairman.*

C.

REPORT ON TEMPERANCE.

We, your committee, would present this report, however crude and undigested our thoughts may be, on a subject in which we are all equally and intimately interested, and by the advancement of which we verily believe the interest and happiness of our common country may be immeasurably enhanced, if not permanently secured.

Here friends and foes, philanthropists and patriots, may meet, unite and agree. Here party, and political differences may and ought to be surrendered and forgotton. We thank God and are rejoiced to know that this subject has, and is still engaging the serious and deliberate attention of the wise and good of the land. May we not confidently hope, that by the untiring efforts of such that the car of moral pollution, degredation and vice of intemperance may be driven into some small nook or obscure corner, or dark hiding place.

Let each one of us enter upon the grand ship of the Temperance cause, with our moral colors spiked to our topmast, and with an untiring zeal, and with animating shouts across the wave, we will not give up the ship, we shall gain the victory, for reason is our helm and hope our sheet-anchor.

In conclusion, we would recommend the adoption of the following resolution, viz :

Resolved, That each minister in the bounds of this Association be requested to preach at his respective churches during the ensuing Associational year upon the subject of Temperance.

Respectfully submitted,

J. T. McFADDEN, *Chairman*.

D.

REPORT ON SABBATH SCHOOLS.

Your committee on Sabbath Schools submit the following: First, that Sunday Schools exert a manifest influence upon the interests of religion, is a fact that may be shown by the simple induction of a few particulars, which are too common to be questioned, and too obvious to be mistaken. The Sunday School institution tends to develop the intellect, and diffuse the wisest modes of instruction. It is but natural for us to expect some such results as this in the prosecution of such an enterprise under circumstances so favorable, and on a field so wide. For the circumstances of the enterprise are such as render it strikingly conducive to the development of just principles and happy methods.

The Sunday School is a great and happy experiment, repeated in a thousand different places, on ten thousand different subjects, and by thousands of minds, from the speculative philosopher to the most humble of our race. Those who are engaged in this great system of instruction are not like some of our day teachers, persons who pursue, from day to day, a heartless task for the love of gain; nor, like others, mere laborers in education; but the Sunday School teacher should be prompted by an ardent desire to see a certain, well-defined end attained, and that end should be, primarily, the salvation of souls, and subordinate to this, a knowledge of scriptural truth. An object so important, kept constantly in view, cannot but awaken the latent energies of a pious mind. The Christian teacher will inquire for every improvement by which his work may be advanced; he will make cautious experiments, hold out inducements, compare plans, and be satisfied with nothing which does not tell upon the understanding and heart.

This grand institution is not the fruit of one great mind, nor the work of any convocation. It has grown out of the mingled experiments of thousands. It adapts itself to the capacity of the subject, and measures all its efforts with reference to the minds with which it deals. The infant is treated as an infant. The teacher, the author, the good and the great condescend to the statue of the child. Here there is room for improvement in religion, for advancement in the divine life. This is the highest attainment in education. It is of more value than all the treasures of earth, and we are persuaded that the efforts of christians should be exerted in aid of Sunday Schools in all places and at all times.

Respectfully submitted,

J. H. YARBORO, *Chairman.*

E.

REPORT ON FINANCE.

The Committee on Finance report thirty-two dollars and ten cents ($32.10) sent up by the churches for printing minutes, and recommend that the Clerk's fee be seven dollars, and that he have as many copies of the minutes printed as the remainder of the money will pay for.

W. M. PACKARD, *Chairman.*

F.

REPORT ON STATE MISSIONS.

In 1727 the first Baptist church ever organized in North Carolina was constituted. The second in 1742, and the third in 1755. In 1784 there were only 42 churches, 40 ministers and about 3,000 members. Now we have 1,442 churches, near 1,000 ministers, and about 137,000 members.

In 1805 our brethren formed the first Mission Board in our commonwealth and ever since that day such a Board has been vigorously pushing the great work of evangelizing our State. Results, which no one can recite, have attended their efforts.

But much land yet remaineth to be possessed, large sections of the State are without the preached word, while many other fields have error broadcast in all its phases. We are well able to occupy the entire State. The State Mission Board has not one-tenth the missionaries in the field that the Baptists are able to support, if they will. The Board has been and is pushing the work successfully, just as the means are given them. If it does but little, it is because but little is given. It has but few missionaries now in the field for lack of funds, and yet there are some 8 or 10 fields being cultivated by the Board and the Associations. Could we but get the small pittance of 10 cents per member from the white baptists in North Carolina, we then could have all the destitute sections occupied.

WADE HILL,
T. B. JUSTICE,
J. B. RICHARDSON,
Committee.

REPORT OF THE BOARD OF MISSIONS.

Your Board, under instructions from the Association, employed Elder W. Hill to labor as Missionary in the bounds of the Association, at a salary of $400 a year. Bro. Hill has labored one-half of his time, visited 20 churches, preached 62 sermons, delivered several Sunday School lectures, and witnessed a number of hopeful conversions. The Treasurer's report will show the amounts contributed by the churches for the various objects, and the disposition made of the same.

The following list shows the number of Schools, Superintendents' names, &c.:

Names of Schools.	Superintendents.	Number in School.	Number Chapters Read.
Shiloh,	A. T. Jones,	40	192
Shiloh, at School House,	W. P. Abrams,	30	
Silver Creek,	J. M. Hamilton,	35	
Cove Creek,	J. M. Stall,	50	
Cooper's Gap,	M. R. Latter,	65	
White Oak,	O. I. Nelson,	50	
Rutherfordton,	A. L. Grayson,	40	
Rutherfordton, at Ivy Spring,	W. H. Hill,	45	13,553
Head of First Broad,	W. G. Grayson,	30	
Piny Knob,	A. Haynes,	40	2,886
Mt. Vernon,	N. J. Rollins,	60	
Mt Vernon, at Wilson's S. House	H. B. Wilson,	75	
Cane Creek,	R. K. Wilson,	42	
Mountain Creek,	R. S. Callahan,	46	
Cool Springs,	W. Harrill,	60	
Green River,	J. M. Hester,	50	5,266
Mt. Lebanon,	M. D. Wilson,	60	
Montford Cove,	T. P. Hemphill,	30	
Floyd's Creek,	G. P. Bostic,	25	
Bill's Creek,	J. W. Murphy,	60	
Bethlehem,	J. Ross,	40	
Stone Mountain,	J. W. Halford,	30	
		1,003	21,897

C. B. JUSTICE, *Secretary.*

G.

TREASURER'S REPORT.

H. D. HARRILL, TREASURER,

In Account with the Green River Association.

1877								
	DR.							
	To amount received of	Cooper's Gap Church,					$ 2	55
	" " "	Mt. Zion "					14	65
	" " "	Rock Spring "					2	65
	" " "	Cool Spring "						75
	" " "	Stone Mountain "					1	60
	" " "	Mt. Lebanon "					2	10
	" " "	Bill's Creek "					7	40
	" " "	Mt. Pleasant "						70
	" " "	Montford's Cove "					5	40
	" " "	Head First Broad "					1	25
	" " "	Rutherfordton "					11	25
	" " "	Round Hill "					3	00
	" " "	Cane Creek "					1	00
	" " "	Piny Knob "					4	30
	" " "	Mountain Creek "					1	95
	" " "	Bethel "					1	40
	" " "	Zion Hill "						40
	" " "	Shiloh "					4	45
	" " "	Dysartsville "					4	20
	" " "	Bethlehem "					2	00
	By amount of Sabbath collection,						23	20
	To balance on hand last year,						9	75
							$104	80
	CR.							
	By amount paid	J. B. Richardson,		$ 51	71			
	" " "	J. B. Hartwell,		20	04			
	" " "	Wade Hill,		33	05			
							$104	80

STATISTICAL TABLE.

CHURCHES.	PASTORS.	CLERKS.	POST OFFICE.	Sabbath of Preaching.	Baptized.	Received by Letter.	Restored.	Dismis'd by Letter.	Excluded.	Deceased.	Total.	No. in S. Schools.	Pastor's Salary.	Foreign Missions.	State Missions.	For Minutes.
1st District.																
White Oak.....	T. V. Gowen ...	J. C. Waldrop...	Mill's Spring..	1st.	22	5	..	..	2	1	115	50	.....	$...	$...	$ 1 20
Silver Creek...	T. B. Justice....	W. M. Justice...	Mill's Spring..	2nd.	...	2	1	2	3	..	133	35	.....	....	...	1 60
Stone Mountain.	W. H. Logan...	J. W. Halford..	Old Fort.....	3rd.	...	...	..	1	6	1	62	30	$30 00	1 60	....	80
Cooper's Gap...	W. H. Logan...	T. J. Cowart....	Dimsdeles. ...	3rd.	...	1	..	9	7	1	200	65	.....	2 55	....	1 00
Rock Spring....	T. B. Justice....	R. Whiteside. .	Poplar Grove..	4th.	...	3	1	..	1	..	60	...	.....	2 64	. .	80
Bill's Creek.....	W. H. Logan ..	N. E. Walker...	Grassy Knob..	1st.	22	5	5	3	7	4	263	...	46 35	....	....	1 20
Pleasant Hill....	J. T. McFadden.	J. L. Green.....	Rutherfordton.	2nd.	10	2	1	....	..	..	47	....	... ..	....	...	1 00
Shiloh	A. McMahon....	B. E. Blanton...	Pore's Ford...	3rd.	....	...	..	3	..	5	166	40	37 40	2 10	2 10	1 30
Green River...	C. C. Case.. ...	W. A. Blanton..	WhiteOak Hall	2nd.	14	4	..	1	2	.	81	50	31 10	....	.....	1 30
Bald Mountain..	.....	... .	.....	....	...	...	...	...	...	...	...	...	.....	..	...	.. ..
2nd District.																
Montford's Cove	W. H. Logan...	J. W. Morgan...	Otter Creek...	2nd.	...	1	2	11	...	...	64	30	50 00	5 10	....	70
Cove Creek.....	A. D. Davidson.	J. W. Metcalf...	Otter Creek...	1st.	1	5	..	1	...	..	90	50	80 00	....	....	1 00
Bethlehem.	W. J. Wilkie....	N. Souther.....	Old Fort.. ..	4th.	2	5	..	2	1	1	66	40	.....	1 00	1 00	1 00
Zion Hill.... ...	J. F. Pendergrass	W. C. Wall.....	Marion	2nd.	...	...	..	3	..	..	40	...	11 00	....	40	90
Marion	J. F. Pendergrass	T. F. Hawkins..	Marion	1st.	...	...	..	..	..	1	44	...	.....	.....	....	1 10
Buck Creek.....	.....	.....	... .	...	...	...	..	..	..	..	...	...	.....	...	...	.....
Piny Knob.....	W. H. Logan ...	W. B. Wilson...	Green Hill...	4th.	4	...	..	12	...	..	96	40	.....	5 10	2 00	60
Harmony Grove.	.....	.....	.....	....	...	...	..	..	...	...	..	...	.....	....	..	.....
Dysartsville. ...	J. C. Grayson...	J. R. Denton....	Dysartsville...	2nd	...	2	..	3	2	..	126	....	.....	...	4 20	70
Bethel.....	J. C. Grayson...	J. A. Bird... ..	Sugar Hill....	3rd.	2	3	..	3	5	2	180	...	.....	....	1 40	90

Round Hill.....	H. D. Harrill...	Wm. F. Sorrels.	Cuba.....	1st.	36	11	7	5	1	...	111	...	.....	....	....	1	50
Mountain Creek.	C. B. Justice....	J. W. Lewis....	Green Hill....	3rd.	4	10	..	7	3	3	205	40	.....	....	....	1	90
Cherry Spring...	.....	.....	.....	....	...	...	..	..	..	..	...	...	.....	....	...	.....	
3RD DISTRICT.																	
Mount Zion.....	J. H. Yarboro...	D. D. Lattimore	Duncan'sCreek	4th.	1	3	..	1	1	..	69	...	50 00	6 15	8 50	1	30
Head First Broad	R. Paston.....	W. G. Grayson..	Head 1st Broad	1st.	3	1	..	2	2	2	127	...	.....	....	1 30	1	50
Mount Lebanon.	H. D. Harrill....	M. D. Wilson...	Logan's Store.	3rd.	5	4	..	2	1	1	128	60	.....	....	...	1	10
Cane Creek .	H. D. Harrill....	R K. Wilson...	Patton's Home	4th.	....	...	..	6	6	3	58	42	.....	1 00	....		95
Camp Creek....	J. H. Taylor....	M. E. Norville,..	Britton	3rd.	...	3	..	5	..	1	60	...	.....	....	....		40
Mount Vernon..	H. D. Harrill....	H. B. Wilson....	Rutherfordton.	2nd.	7	4	1	3	2	3	175	60	.....	...	....	1	95
Rutherfordton...	C. B. Justice....	R. J. Williams...	Rutherfordton.	2&4.	10	12	1	4	..	...	96	...	110 00	7 25	.....	1	50
Cool Spring....	W. Hill.	M. J. Harrill....	BurntChimney	4th.	3	5	..	3	5	1	91	60	.....	....	....	1	00
Mount Pleasant.	A. McMahon ...	W. S. Hill.....	BurntChimney	2nd.	...	2	..	1	1	1	90	...	. ....	. .	....		70
Floyd's Creek...	J. H. Yarboro...	J. J. Camp.. ...	Hicksville.....	1st.	3	...	..	5	..	..	82	..	... ..	.....	...	1	20
																$32	10

The Biblical Recorder,

(ESTABLISHED 1832.)

Rev. C. T. BAILEY, Editor.

The Biblical Recorder, as the Organ of the Baptists of North Carolina, has for the last forty years ably and faithfully "contended for the faith once delivered to the saints" and accomplished a great work for us as a people. Under God it has been one of the most powerful instrumentalities in defending His truth and advancing the spiritual and temporal interests of His people. It is still a necessity, and with renewed vigor it is ready to enter every opened door to carry the glad tidings of the Gospel and do service for The Master. "Grounded in the truth," not carried away with new and strange doctrines, it is in the opinion of thousands of the wisest Baptists of the South, the best representative of Baptist faith and practice and among the ablest defenders of our denominational interests. It is a duty every Baptist family owes to its members that this paper should be regularly read by them. It will point your children to Christ. It will teach them the grand distinguishing principles of the Baptists. It will teach them to love and defend the religion of their fathers and of the New Testament. It will prepare you for the changes that are to come over us as a denomination and enable you to meet and defend your faith against the new forms of error and the new isms that some are attempting to bring in. Every Baptist family needs the Recorder and should make some sacrifice to secure it. To its influence we owe the existence and prosperity of our College and the Baptist State Convention. More than ever before it is needed in sustaining these institutions and for the defence of our principles in the State. You need it. Do you take It? Send for it. Get your brethren to do so.

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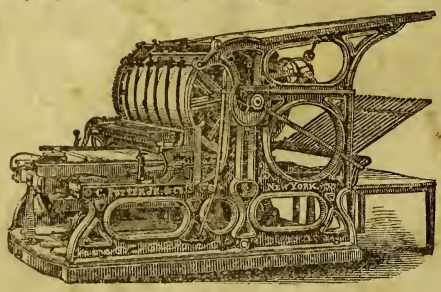

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MINUTES

OF THE

40th Annual Session

OF THE

GREEN RIVER

Baptist Association,

HELD WITH THE CHURCH AT

Green River, Polk County, N. C.,

October 4th, 5th and 6th, 1878.

RALEIGH:
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Nov., 1878.

List of Ministers.

J. C. Grayson,	Bridgewater,	N. C.
B. E. Rollins,	First Broad,	"
T. B. Justice,	Mill Spring,	"
C. B. Justice,	Rutherfordton,	"
W. Hill,	"	"
E. L. Taylor,	"	"
J. T. McFaddin,	"	"
J. Wilkie,	"	"
F. C. Hamric,	"	"
A. O. Lynch,	Green Hill,	"
L. McCurry,	Dysartsville,	"
J. R. Denton,	"	"
W. Harrill,	Burnt Chimney,	"
H. D. Harrill,	" "	"
A. McMahan,	" "	"
W. H. Logan,	Grassy Knob,	"
A. D. Davidson,	Hicksville,	"
J. T. Pendergras,	Marion,	"
S. Trivett,	"	"
J. W. Hall,	"	"
J. H. Taylor,	Otter Creek,	"
C. C. Case,	White Oak Hall,	"
F. M. Freeman,	Logan's Store,	"

LIST OF LICENTIATES.

D. B. F. Harrill,	Burnt Chimney,	N. C.
J. M. Mode,	First Broad,	"
G. P. Bostic,	Hicksville,	"
J. R. Pendergras,	Marion,	"
J. M. Taylor,	Rutherfordton,	"
Andrew Jones,	Poor's Ford,	"
J. W. Murphey,	Grassy Knob,	"

PROCEEDINGS.

FRIDAY, OCTOBER 4th, A. D. 1878, 11 A. M.

The Green River Association met with the Green River church, Polk county N. C.

The Introductory Sermon was preached by Elder H. D. Harrill from Jude 3: "And exhort you that you should earnestly contend for the faith which was once delivered unto the saints."

After an intermission of one hour, the Association was called to order by the former Moderator, Bro. M. H. Justice, and Bros. Mat. McBrayer and Z. T. Whiteside were appointed Assistant Clerks, and the following church letters read and delegates names enrolled, viz:

White Oak.—O. I. Nelson, W. S. Splawn, Wm. Reid.
Silver Creek.—A. E. Jones, Elbert Jackson, C. Arlidge.
Stone Mountain.—J R, Smith, C. J. Smith.
Cooper's Gap.—T. J. Cowart, D. T. Cowart, H. H. Gibbs, A. J. Dinsdale.
Rock Spring.—H. Portrum, Z. T. Whiteside, A. O. Lynch.
Bill's Creek.—Elders W. H. Logan and J. H. Taylor, and Bros. J. W. Murphy, P. T. Searcy, N. E. Walker, Jerry Jackson, Wm. Flinn.
Pleasant Hill.—Elder J. T. McFaddin and Bro. J. T. Green.
Shiloh.—Elders Joab Wilkie, F. C. Hamrick and Bros. B. E. Blanton, C. J. Sparks, W. R. Steadman, S. T. Allen.
Green River.—T. C. Page, J. M. Hester, C. C. Case.
Bald Mountain.—No delegation.
Montford's Cove.—A. F. Morgan.
Cove Creek.—M. Wilkerson, E. Frazier.
Bethlehem.—N. C. Jones, W. P. Bright.
Zion Hill.—J. R. Pendergras.
Marion.—Z S. Hawkins, N. Turner.
Buck Creek.—No delegation.
Piney Knob.—W. B. Wilson, H. P. Lynch.
Harmony Grove.—No delegation.
Dysartsville.—H. H. Taylor.
Bethel.—Lee Morris, J. H. Raburn.
Round Hill.—L. L. Deck, D. D. Nanney, W. F. Sorrels.
Mountain Creek.—N. C. Lovelace, A. L. Rucker, W. T. Lewis, R. S. Callahan, M. K. Lynch.
Cherry Spring.—J. B. Coxey.
Mt. Zion.—J. A. Wall.
Head First Broad.—W. G. Grayson, E. Whisnant, J. M. Melton, J. C. Fortune.
Mt Lebanon.—B. F. Hicks, J. M. Fortune.
Cane Creek.—A. E. Wilson, R. K. Wilson.
Camp Creek.—No delegation.

Mt. Vernon.—H. B. Wilson, N. J. Rollins, W. B. Freeman.
Rutherfordton.—Elders T. B. Justice, C. B. Justice and Wade Hill, Bros. M. H. Justice, A. D. K. Wallace, A. L. Grayson.
Cool Spring.—Elder H. D. Harrill, Bros. Mat. McBrayer, J. W. Davis.
Mt. Pleasant.—Elder A. McMahon, Bro. W. S. Hill.
Floyd's Creek.—I. N. Miller, C. L. Tate.

The election of officers resulted in the selection of Bro. M. H. Justice Moderator, and A. L. Grayson Secretary.

Letters were read and Corresponding Messengers enrolled as follows from sister Associations, viz:

King's Mountain.—Elders G. W. Rollins, R. Poston.
Broad River.—Elder R. M. Cash.
Salem.—Elder W. J. Wilkie.
Visiting Brethren.—J. M. Williams, C. G. Tate.

On motion, the Moderator appointed and announced the following committees, viz:

On Finance.—O. I. Nelson, Elbert Jackson, N. E. Walker and R. K. Wilson.
Temperance.—H. D. Harrill, Wm. Flinn, H. Portrum, L. L. Deck.
Sabbath Schools.—C. B. Justice, J. T. McFaddin, J. M. Melton, B. E. Blanton.
Order of Business.—W. Hill, T. B. Justice, A. F. Morgan, with the Moderator and Clerk.
Foreign Missions.—T. B. Justice, G. W. Rollins, W. Hill and J. M. Williams.
State Missions.—C. B. Justice, H. D. Harrill, J. T. McFaddin, R. Poston and W. H. Logan.
Religious Exercises.—The Pastor and Deacons of Green River church.
Periodicals.—A. McMahan, Mat. McBrayer, A. D. K. Wallace and J. W. Murphy.
State of the Church.—G. W. Rollins, W. Hill, F. C. Hamric, J. H. Taylor and W. B. Freeman.

On motion, adjourned to meet at 9 A. M. to-morrow.
Prayer Eld. T. B. Justice, leading.

SATURDAY, Oct. 5, 1878—9 A. M.

The Association met pursuant to adjournment.
Devotional exercises were conducted by Elder H. D. Harrill, and the body called to order by the Moderator at half past nine o'clock.
The minutes of yesterday read and adopted.
Rules of Decorum read.

The stand was occupied by Elders G. W. Rollins and J. H. Taylor.

The committee on Order of Business made the following report, which was, on motion, adopted, viz:

Your committee recommend the following order of business, viz:
1. Devotional exercises.
2. Read the proceedings of the previous day.
3. Call the roll.
4. Read rules of decorum.
5. Invite visiting brethren to seats.
6. Appoint Corresponding Messengers to sister Associations.
7. Report of committees.
8. Elect ministers to preach on Sunday.
9. Appoint union meeting and ministers to attend.
10. Appoint time and place for next Association.
11. Appoint ministers to preach introductory sermon and sermon on missions.
12. Appoint delegates to Baptist State Convention.
13. Miscellaneous motions and resolutions.

W. HILL, Chm'n.

Messengers were appointed to attend the King's Mountain, which will be held at New Prospect, commencing on Friday before the 4th Sunday in September, 1879, as follows, viz:

Elders W. Hill, H. D. Harrill, J. H. Taylor, T. B. Justice, W. H. Logan, and Bros. J. W. Davis and Mat. McBrayer.

Messengers were appointed to the Broad River Association, which will be held at State Line Church, on the 2nd Sunday in September, 1879, as follows, viz.:

Elders T. B. Justice, W. Hill, A. McMahan, H. D. Horrill, A. D. Davidson, and J. H. Yarboro, and Bros. T. C. Page, A. T. Jones and W. S. Splawn.

Messengers were appointed to the Salem Association, which convenes with the church at Brevard, on Thursday before the 1st Sunday in September, 1879, as follows, viz:

Elders C. B. Justice, W. H. Logan, and J. H. Taylor, and Bro. N. C. Jones.

The following report on Foreign Missions was read by Eld. T. B. Justice, viz:

REPORT ON FOREIGN MISSIONS.

We would recommend the *Foreign Mission Journal*, published at Richmond, Va., for information as to what is being done for the conversion of the heathen world.

The Banner of the Cross is being carried farther every year into the regions of moral darkness.

Thousands of perishing souls are receiving the blessed light of gospel truth, through the instrumentality of our noble band of missionaries in heathen lands, sustained by the prayerful hearts and willing hands of the lovers of Jesus at home. We should take courage and go forward in this work.

Are we doing our *whole duty* in this regard? Millions of our fellow creatures know not the way of life. They will soon pass from earth forever. Whose duty is it to carry the news of salvation to them? We would recommend the pastors of our churches to impress upon their charges the importance of this subject. Each individual christian should carefully and prayerfully ask himself: "What is my part in this great work?" Some are required to go and work in the vineyard of the Lord in heathen lands. Those who stay at home should give liberally and abundantly of the means with which God has blessed them in this highly favored land. Shall any of us try to heap up riches on earth, while our means are needed to carry the gospel to those who, without it, will be forever lost?

Brethren, let us pray and work, that those who now sit in darkness may soon have the light of the gospel of Christ.

T. B. JUSTICE, Chm'n.

And after remarks by brethren T. B. Justice, C. B. Justice, W. Hill and A. McMahan, was, on motion, adopted.

The following resolution, offered by Elder T. B. Justice, was adopted, viz:

Resolved, That we recommend that some competent brother write a condensed history of the Foreign and Domestic Mission work suitable for general circulation.

Bro. H. D. Harrill read the following report on Temperance, viz:

REPORT ON TEMPERANCE.

Temperance is the moderate use of all things needful, and an abstinence from all things pernicious or hurtful, and Paul admonishes us to add to our knowledge temperance. The elders are admonished to be temperate; and temperance is one of the fruits of the spirit against which there is no law. And while we are thus admonished from the word of God, and have the assurance that if we train a child in the way he should go, when he is old he will not depart from it. Therefore, let all christians train their children to be temperate.

Therefore, we, your committee, would recommend the adoption of the following resolution:

Resolved, That we, the delegates composing the Green River Association, now in session, do hereby memorialize the Legislature of North Carolina, to pass at its approaching session a law prohibiting the manufacture, sale or giving away in North Carolina of any spirituous or intoxicating liquors.

Respectfully submitted,

H. D. HARRILL, Chm'n.

Which, on motion, after remarks by Bros. Z. T. Whiteside, H. D. Harrill, A. McMahan, J. M. Williams, H. B.

Wilson, J. T. McFaddin, R. Poston, C. B. Justice and T. B. Justice, was adopted.

Bro. C. B. Justice read the following report on Sunday Schools, viz:

REPORT ON SUNDAY SCHOOLS.

As appears from the evidence at the command of your committee, there are in the bounds of the Association not less than thirty Sunday Schools, with perhaps an average attendance of fifteen hundred scholars who meet to study God's word.

We would suggest the importance of all the church members, who can, joining in the Sunday School. Let the fathers and mothers attend, and by their example encourage their children. Let none think they are too old or too large to attend. Gather the little children every Lord's day and teach them about Jesus, leading the minds, while tender, to think of Him.

Whenever it is possible, let the schools extend through the winter, thereby using all the time and talents God hath given in teaching and training souls for heaven.

Let all the studies in the Sunday School be such as will tend to a more perfect understanding of God's word, and especially the great plan of redemption.

We would recommend the appointment of a Sunday School Convention to meet with the next union meeting of this Association, and that said Convention be composed of at least two delegates from each church in the Association.

Respectfully submitted,

C. B. JUSTICE.

Remarks were made by Bros. T. B. Justice and A. McMahan, and, on motion, adopted.

The following report of the Finance Committee was read by Bro. O. I. Nelson:

The committee on Finance report $35.79 sent up by the churches for printing minutes, and recommend that the Clerk be allowed $6, and that he have as many copies of the minutes printed as the remainder of the money will pay for. O. I. NELSON, Ch'm'n.

On motion of H. D. Harrill, the above was amended to publish Abstract of Principles and Rules of Order with the minutes, and the report adopted.

The report on Periodicals was read by Bro. Mat. McBrayer, as follows, viz:

We must read something. In this age of cheap periodical literature, few families are without a newspaper of some sort. How important, then, that we select that which will make us wiser and better, while giving us the news of the day.

Your committee would earnestly recommend the *Biblical Recorder*, the organ of the Baptist State Convention of North Carolina. Every Baptist family in the State should take it. It is the only Baptist weekly

in the State, and is a noble defender of our faith. Few Baptists who read the *Recorder* regularly can be insensible to their Christian duties.

Kind Words, for the children of the Sunday School, is an invaluable aid in training aright the children and youth of our land. No Sunday School library is complete without *Kind Words*, and its price is within the means of the poorest of our brethren.

We hope our brethren will sustain these papers, and reap in return the rich harvest of practical knowledge and pure thought which they contain.

A. McMAHAN, Ch'm'n.

Which was, on motion, after remarks by Bros. T. B. Justice, W. Hill, and a club of subscribers to the *Recorder* by C. B. Justice, adopted.

The Association took a recess for one hour.

Afternoon Session.

Elders W. J. Wilkie and J. T. McFaddin occupied the stand.

The following report on State Missions was read by Eld. C. B. Justice, viz:

We regret that the State Mission Board of North Carolina has had no agent in the field during most of the past year, (Bro. J. B. Richardson having resigned soon after the last session of the Baptist State Convention,) consequently the contributions for State Missions are falling short of those of previous years.

Much has already been done by our State Mission Board for the salvation of our North Carolina people, in proof of which we would cite you the churches of Raleigh, Wilmington, Charlotte, Wadesboro', Monroe, Bear Wallow, Asheville, &c., all of whom have been aided by this Board. The Board is now doing all it can to assist the weak and feeble churches, and to supply the destitute with the Gospel.

While much has been done, much yet remains to be done. There is along our northern boundary, extending from the Blue Ridge to Morganton, a scope of country almost entirely destitute of Baptist preaching. We understand that the Roan Mountain Association has agreed to occupy two points in this territory, and an effort is now being made to get the Catawba Association to occupy a part of it, and Eld. S. Trivett, of Marion, suggests that this Association supply a minister to preach at two places, known as Hall Town and Yancey's School House, to which your committee would call the prayerful attention of the Association.

There are many other sections of our State calling loudly for help, whose calls should be heeded by all lovers of our blessed Jesus, and liberal responses should be made by the churches to enable the Board to supply this destitution.

We have not done as much during the past year as we ought to have done.

C. B. JUSTICE, Ch'm'n.

Which, on motion, after remarks by brethren T. B. Justice, W. J. Wilkie, and the reading, by Bro. C. B. Justice, of

a letter from Elder S. Trivett, of Marion, in regard to the destitution, was adopted.

It appearing that no business requiring a report had come before the committee on the State of the Church, on motion, the committee was discharged.

Elder C. B. Justice read the following report on State Missions, viz:

Your Board has been able to do but little during the past year. Most of its efforts have been with a view of trying to pay off our indebtedness to Elder W. Hill. There has been collected and paid to Bro. Hill only $49.55, which leaves still due him $117.40, which ought and must be paid. The Board contracted the debt under the instruction of the Association, (see minutes of the Association for the year 1876.) and therefore it is the debt of the Association.

A number of the churches have contributed nothing for this object during the past year, while a few have done as much as would have been their proportional part, had all the churches done their part, but unfortunately they have not.

For a statement of the receipts of the Board of Missions you are referred to the Treasurer's report herewith submitted.

We hope that by the next meeting of the Association the Board will be able to report large contributions from the churches, and much work done for the Master.

We are glad to be able to report the Sunday School work in a flourishing condition, as will appear from the following list of Schools, viz:

	Scholars.
White Oak	80
Silver Creek	25
Silver Creek, (branch)	40
Cooper's Gap	50
Rock Spring	75
Pleasant Hill, 14,579 chapters read, 2,430 verses memorized	32
Huntsinger School House, 7,159 chapters read, 347 ver. memorized	48
Green River, 21,685 chaps. read	45
Cove Creek, 300 chapters read	52
Cove Creek, (Williams' branch,)	30
Bethlehem	
Marion	50
Piney Knob	25
Piney Knob, (branch)	
Round Hill, at school house, 20,715 chapters read	72
Mountain Creek	70
Cherry Spring	35
Head First Broad, 380 chapters read, 311 memorized	61
Mt. Lebanon, 1,546 chaps. read	46
Cane Creek	45
Camp Creek	45
Mt. Vernon, 519 chapters read, 20,174 verses memorized	64
Mt. Vernon, (Wilson sch house, 300 chapters read	55
Rutherfordton	55
Rutherfordton, (Ivey branch,) 14,724 chapters read, 2,742 vs. memorized	35
Rutherfordton, (Allen's branch)	
Cool Spring	72
Mt. Pleasant	60
Floyd's Creek	50
Abram's Sch. H.	25
Shiloh	45
Hickory Sch. H.	33
Second Broad Sch. H.	40

From the above it will be seen that there is nearly an average of one School to every church in the Association.

Nothing has been done the past year for the Education Board of Wake Forest College

Respectfully submitted,

C. B. JUSTICE, Sec'y.

H. D. HARRILL, Treasurer, *In account with Green River Association:*

NAME OF CHURCH.	State Missi'ns.	Foreign Missi'ns.	Assoc'n Missi'ns.
To amount received of—			
Mount Zion,			$ 2 65
Cane Creek,			2 00
Round Hill,			4 00
Cool Spring,			1 45
Mountain Creek,			8 60
Floyd's Creek,	$ 3 60		5 40
Bethlehem,			1 35
Montford's Cove,			4 70
Bethel,			80
Rutherfordton,	3 12	$ 3 12	10 00
Piney Knob,			2 50
Mount Lebanon,			2 75
Shiloh,		1 25	
Mount Zion,			2 35
Bill's Creek,			1 00
Rock Spring,		3 95	
Mount Pleasant,		2 55	
Collection on Sabbath,			20 78
Collection for Marion church,	$ 11 00		
Totals,	$ 11 00	$ 6 72	$ 10 87 $ 70 33

DISBURSEMENTS.

By amount paid W. Hill,	$ 70 33
By amount paid Z. S Hawkins for Marion church,	11 00
	$ 81 33

The above report, on motion, was adopted.

On motion, the Moderator announced the names of Bros. T. C. Page, H. Portrum and Mat. McBrayer, as a committee to select preachers for to-morrow, which committee reported:

Your committee have selected Rev. G. W. Rollins to preach at 10 A. M., and Rev. C. B. Justice to preach at one hour after close of the morning services, and Rev. Wade Hill to close the religious exercises on to-morrow. T. C. PAGE, Ch'm'n.

Which, on motion, was adopted.

On motion, the next Union Meeting and the Sunday School Convention will be held with the church at Mount Vernon, commencing on Friday before the fifth Sunday in June next, to be attended by Eld. T. B. Justice, J. C. Grayson, L. McCurry, Wade Hill, H. D. Harrill, Wm. Harrill, W. H. Logan, C. B. Justice, F. C. Hamric, A. McMahan, J. T. McFaddin, G. W. Rollins and A. T. Jones.

On motion that the next session meet with the church at

Mountain Creek on Friday before the first Sunday in October next, Bro. L. L. Deck offered the following resolution:

Resolved, That the next meeting of this body be on Thursday instead of Friday.

Which was voted down, and the original motion adopted.

Elder A. McMahan was elected to preach the Introductory Sermon, with Eld. W. Hill alternate. Eld. W. H. Logan was elected to preach the Missionary Sermon, with Eld. C. B. Justice as alternate.

The following delegates were appointed to the Baptist State Convention to be held at Charlotte, North Carolina, commencing on Wednesday before the second Sunday in November next, viz:

Elders Wade Hill, C. B. Justice, H. D. Harrill, S. Trivett, T. B. Justice, J. H. Taylor, and Bros A. D. K. Wallace, Z. T. Whiteside, W. Splawn, H. Portrum, and in case of failure of any of above, any Bro. of this Association who may attend.

Bro. J. H. Taylor read the following:

Resolved, That the thanks of this body be, and are hereby, tendered to the kind brethren and friends of this vicinity, for the kind and hospitable manner in which they have entertained this body during its stay with them.

Which was, on motion, adopted.

It is agreed, upon motion, to apply the collection taken after Missionary Sermon to-morrow on balance due Bro. W. Hill, after remarks by Bros. Z. T. Whiteside, C. B. Justice and J. M. Williams.

The following named brethren were appointed to bring before their respective churches the matter of balance due on Bro. W. Hill's salary, and forward amount raised to Rev. H. D. Harrill, Treasurer, Burnt Chimney, N. C., by December next, viz:

I. O. Nelson, H. Portrum, T. C. Page, John Pendergras, A. E. Jones, Wm. Flinn, A. F. Morgan, Z. S. Hawkins, C. J. Smith, J. T. Green, M. Wilkerson, H. P. Lynch, T. J. Cowart, F. C. Hamric, N. C. Jones, H. H Taylor, J. H. Raburn, J. A. Wall, G. W. Guffy, W. S. Hill, L. L. Deck, E. Whisnant, H. B. Wilson, C. L. Tate, N. C. Lovelace, B. F. Hicks, W. O. Wallace, J. B. Coxey, R. K. Wilson, Mat. McBrayer.

On motion, the former Board of Missions is continued for another year.

A cash collection was taken up for the benefit of Marion church, after remarks by Eld. W. Hill, amounting to $11.

On motion, adjourned. Appropriate parting remarks by Elder T. B. Justice. Prayer, Elder R. Poston leading. Hymn: "Jesus grant us all a blessing." Benediction by Elder W. J. Wilkie.

M. H. JUSTICE,
MODERATOR.

A. L. GRAYSON, *Clerk.*

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7 O'CLOCK, P. M.—At the request of the Pastor and Deacons of Green River Church—their house of worship having just been completed—Elder C. B. Justice preached the Dedication Sermon from 2 Chron. ii: 4: "Behold, I build a house to the service of the Lord my God."

SUNDAY, Oct. 6, 1878—10 A. M.

Hymn: "How firm a foundation," &c.

Elder G. W. Rollins preached from Luke ix: 23: "If any man will come after me, let him deny himself and take up his cross daily and follow me."

Followed by the Missionary Sermon by Eld. T. B. Justice, from Luke xv: 10: "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."

After which, while singing the hymn "Blow ye the trumpet, blow," &c., a collection was taken, amounting to $20.78, for Missions.

After an intermission of one hour, the closing sermon was preached by Elder C. B. Justice, from 2 Timothy iv: 6: "For I am now ready to be offered up, and the time of my departure is at hand."

Remarks and prayer by Elder W. Hill.

ASSOCIATION COVENANT.

ARTICLE 1. We believe in one only living and true God, and that there are three persons in the Godhead, the Father, the Son, and the Holy Ghost, and these are one in substance, and equal in power and glory.

2. We believe the Scriptures of the Old and New Testaments are the word of God, and the only rule of faith and practice.

3 We believe in the doctrine of original sin.

4. We believe in a man's impotency to recover himself from the fallen state he is in, by his own free will and ability.

5. We believe that sinners are justified in the sight of God only through the imputed righteousness of Jesus Christ.

6. We believe the saints shall persevere in grace, and that they never shall finally fall away.

7. We believe that Baptism and the Lord's Supper are ordinances instituted by Christ, and that true believers are the only proper subjects thereof.

8. We believe immersion is the only Scriptural mode of baptism.

9. We believe that no person has a right to administer the ordinances but such as are regularly called and qualified thereto.

10. We believe in the resurrection of the dead, and a general judgment; that the punishment of the wicked shall be everlasting, and the joys of the righteous eternal.

11. We, the members of the Green River Baptist Association, agreeing to the above Articles of Faith, do for and in behalf of the churches which we represent, covenant and agree, and give ourselves up to each other in church and christian fellowship, in order to keep up the unity of the spirit in the bonds of peace, and to assist each other in all matters of distress, and to pray for each other's prosperity.

RULES OF ORDER.

RULE I. Every meeting for business shall be opened and closed with prayer, either by the Moderator or some brother whom he shall appoint.

RULE II. Each speaker shall arise and address the Moderator on any subject to be discussed.

RULE III. No motion shall be debated unless seconded. No member shall speak more than twice on the same motion without special leave of the Association.

RULE IV. The Moderator and Clerk shall be chosen by ballot, and continue in office until their successors are elected.

RULE V. Every question shall be decided by the living voice, unless otherwise directed.

RULE VI. During the hours of business all private conversation, walking across or out of the house, without permission of the Moderator first obtained, shall be deemed a breach of order.

RULE VII. The names of members shall be called each day previous to proceeding to business.

RULE VIII. All resolutions shall be reduced to writing, signed by the mover and handed to the Moderator or Clerk before they are debated.

RULE IX. When a question is under debate no motion shall be received but to adjourn, to postpone indefinitely, to commit, to lay on the table or to amend, which several motions shall have precedence in the order in which they are arranged. But no motion or proposition on a subject different from that under consideration shall be admitted under color of amendment.

RULE X. When a motion has once been made and carried in the affirmative or negative it shall be in order for any member who voted with the majority to move for reconsideration thereof on the same day.

RULE XI. When the reading of any paper is called for, and objected to by any member, it shall be determined by a vote of the Association.

RULE XII. No member shall absent himself in the time of business, unless he be sick and unable to attend.

RULE XIII. All questions, except such as relate to the Constitution, shall be decided by a majority vote.

RULE XIV. Should the Moderator fail to enforce the foregoing regulations, he shall be regarded as untrue to his trust and shall be liable to be reminded of his duty by any member present.

STATISTICAL TABLE.

CHURCHES.	PASTORS.	CLERKS.	POST OFFICES	Sabbath of Preaching.	Baptized.	Received by letter.	Restored.	Dismiss'd by letter.	Excluded.	Deceased.	Total.	For Minutes.	Pastor's Salary.	Associational Missions and other objects.
1ST DISTRICT—														
White Oak,	T. B. Justice,	J. C. Waldrop.	Mills Spring,	1st,		4		4		2	114	$ 1 00	$	$
Silver Creek,	T. B. Justice,	W. M. Justice.	Mills Spring,	2nd,	1	4		6	7		126	1 55		
Stone Mountain,	W. H. Logan,	J. W. Halford.	Old Fort,	3rd,				4	13		40	50		
Cooper's Gap	J. H. Taylor,	T. J Cowart,	Mills Spring,	3rd,	10	8	5	2	3	1	277	1 40		
Rock Spring,	T. B. Justice,	R. Whiteside,	Poplar Grove,	4th,	2	4	2	4	2		62	70		
Bill's Creek,	W. H. Logan,	N. E Walker,	Grassy Knob,	1st,		6		10	2	1	256	1 00	25 00	1 00
Pleasant Hill	J. T. McFaddin,	J. L. Owens,	Rutherfordton,	2nd,	3	1		1			48	90		
Shiloh,	A. McMahan,	B. E. Blanton,	Poor's Ford,	3d,	19	5	1	2	2	2	179	1 38	30 00	
Green River,	J. M. Williams,	J. I. Biding,	White Oak Hall,	2nd,	1	6		11	1		73	1 40		
2ND DISTRICT—														
Montford's Cove,	W. H. Logan,	J. W. Morgan,	Otter Creek,	2nd,		3		1	2		64	1 10		5 25
Cove Creek,	A. D. Davidson,	J. W. Metcalf,	Otter Creek,	1st,	2			6			86	1 30	73 00	
Bethlehem,	W. J. Wilkie,	N. Souther,	Old Fort,	1st,		2		1		1	66	1 00	40 00	1 35
Zion Hill,	J. T. Pendergras,	M. Pendergras,	Marion,	2nd,		1		2			43	1 00		
Marion,	S. Trivett & J. W. Hall,	L. F. Hawkins	Marion,	1st,		1	1	2	1		43	2 00		
Piney Knob,	W. H. Logan,	W. B. Wilson.	Green Hill,	4th,	6	2		7			100	60		2 50
Dysartsville,	J. C. Grayson,	J. R. Denton,	Dysartsville,	2nd,				1	1		122	1 10		
Bethel,	J. C. Grayson,	J. A. Bird,	Sugar Hill,	3d,		2	1	5	2	2	173	1 00		80
Round Hill,	H. D. Harrill,	W. F. Sorrels.	Cuba,	1st,	8	5		1		1	121	1 10	50 00	4 00
Mountain Creek,	C. B. Justice,	J. W. Lewis.	Green Hill,	3d.	1	4		9	3		198	1 60	53 00	8 80
Cherry Spring,	W. J. Wilkie,	W. A. Goforth	Old Fort,	1st,					3		28	60	20 00	

STATISTICAL TABLE—Continued.

CHURCHES.	PASTORS.	CLERKS.	POST OFFICES	Sabbath of Preaching.	Baptized.	Received by letter.	Restored.	Dismiss'd by letter.	Excluded.	Deceased.	Total.	For Minutes.	Pastor's Salary.	Associational Missions and other objects.
3D DISTRICT—														
Mount Zion,....	H. D. Harrill,.....	D. D. Lattimore	Duncan's Creek,.	4th,	1	..	..	...	..	1	69	$ 1 45	$ 40 00	$ 4 90
Head 1st Broad,.	R. Poston,..	W. G. Grayson	First Broad,.....	1st,	26	4	3	3	5	..	149	1 50	.... ..	.....
Mount Lebanon,	H. D. Harrill,.....	M. D. Wilson,	Logan's Store,...	3d,	...	...	..	4	4	1	119	1 36	.....	2 75
Cane Creek,.....	J. M. Bridges,....	R. K. Wilson,.	Patton's Home,..	3d	3	1	..	2	1	..	58	75	.....	2 00
Camp Creek,...	F. M. Freeman,... ...	M. E. Norville,	Brittain,.....	3d	17	6	1	....	1	2	76	90	....	.....
Mount Vernon,..	H. D. Harrill,..... ...	H. B. Wilson,.	Rutherfordton,...	2nd,	1	2	..	4	5	..	168	2 20	..... .	.....
Rutherfordton,..	C. B. Justice,.....	R. J. Williams,	Rutherfordton,..	2, 4,	2	5	..	2	1	..	101	2 30	110 00	75 85
Cool Spring, ...	Wade Hill, ...	M. J. Harrill,.	Burnt Chimney,.	4th,	...	2	..	7	2	...	84	1 00	.....	1 45
Mt. Pleasant, ...	A. McMahan,.....	W. S. Hill, ...	Burnt Chimney,.	2nd,	...	..	..	...	..	1	89	1 00	.....	.. ....
Floyd's Creek,...	C. B. Justice,.....	J. J. Camp,...	Hicksville,.....	1st,	...	2	..	...	3	1	80	1 10	.....	5 40
Total, ...	.....	.....	....		103	80	14	101	64	16	3212	135 79	$ 441 00	116 05

FOREIGN MISSIONS.—Rock Spring Church sent up, $3.95; Shiloh Church, $1.25; Rutherfordton Church, $2.12; Mt. Pleasant Church, $2.55. Total, $10.87.

STATE MISSIONS.—Rutherfordton Church, $3.12; Floyd's Creek Church, $3.60. Total, $6 72.

MINUTES

OF THE

FORTY-FIRST ANNUAL SESSION

OF THE

GREEN RIVER

Baptist Association,

HELD WITH THE CHURCH AT

Mountain Creek, Rutherford Co., N. C.,

OCTOBER 3RD, 4TH AND 5TH, 1879.

RALEIGH:
EDWARDS, BROUGHTON & CO., PRINTERS and BINDERS.
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ORDAINED MINISTERS.

Elder	A. D. DAVIDSON,	Hicksville,	N. C.
"	J. R. DENTON,	Dysartsville,	"
"	F. M. FREEMAN,	Logan's Store,	"
"	J. C. Grayson,	Bridgewater,	"
"	W. HARRILL,	Burnt Chimney,	"
"	H. D. HARRILL,	"	"
"	F. C. HAMRIC,	Rutherfordton,	"
"	C. B. JUSTICE,	"	"
"	T. B. JUSTICE,	Mills Spring,	"
"	W. H. LOGAN,	Grassy Knob,	"
"	A. O. LYNCH,	Green Hill,	"
"	L. McCURRY,	Dysartsville,	"
"	J. T. McFADDIN,	Rutherfordton,	"
"	A. McMAHAN,	Burnt Chimney,	"
"	J. F. PENDERGRAS,	Marion,	"
"	E. L. TAYLOR,	Rutherfordton	"
"	J. H. TAYLOR,	Otter Creek,	"
"	S. TRIVETT,	Marion,	"
"	J. WILKIE,	Rutherfordton,	"
"	J. H. YARBORO,	Burnt Chimney,	"

LICENTIATES.

G. P. BOSTIC,	Hicksville, or Wake Forest,	N. C.
B. E. PINTUFF,	Logan's Store,	"
W. S. SPLAWN,	Mills Spring, or Wake Forest,	"

PROCEEDINGS.

FRIDAY, Oct. 3rd, 1879, 11 o'clock, A. M.

The Green River Association met with the church at Mountain Creek, Rutherford county, N. C.

Opening prayer, Elder W. A. Nelson leading, followed by the Introductory Sermon, by Elder A. McMahan, from Philippians 4 : 5, "Let your moderation be known unto all men."

After an intermission of 40 minutes the Association was called to order by the Moderator, Bro. M. H. Justice, and Bros. Mat. McBrayer and J. W. Morgan were appointed Assistant Clerks, and church letters and delegates names enrolled as follows :

FIRST DISTRICT.

White Oak—Wm. Reid, J. C. Waldrop.
Silver Creek—I. S. Higgins, Elbert Jackson, Wm. Justice.
Stone Mountain—A. W. Morgan, S. B. Grant.
Cooper's Gap—Elder J. H. Taylor, H. K. Corn, D. T. Cowart, B. T. Wilson, A. J. Dinsdale.
Rock Spring—Elder A. O. Lynch, H. Portrum, N. J. Whiteside.
Bill's Creek—Elder W. H. Logan, N. E. Walker, J. Jackson, Wm. Flinn, P. F. Searcy, John Hill.
Pleasant Hill—Elder J. T. McFaddin, J. L. Green, A. P. Hill.
Shiloh—Elders Joab Wilkie and F. C. Hamrick, A. B. Jones, Thos. Lovelace, A. T. Jones, B. M. Hamrick.
Green River—J. H. Blanton.

SECOND DISTRICT.

Montford's Cove—J. W. Morgan, A. F. Morgan.
Cove Creek—P. Wilkerson, David Frasier, Jr.
Bethlehem—N. C. Jones, E. M. Morgan.
Zion Hill—No delegation.
Marion—A. H. Simmons, Robert Odum.
Buck Creek—No delegation.
Piney Knob—H. P. Lynch, Augustus B. Haynes, J. C. Blan.
Harmony Grove—Letter. No Delegation.
Dysartsville—Elders J. C. Grayson and J. R. Denton, W. S. Walker.
Bethel—Lee Morris, D. C. Bright, J. A. Poteat, J. H. Raburn.
Round Hill—L. L. Deck, D. D. Nanney, C. J. Flack.
Mountain Creek—D. W. Geer, J. T. Lewis, Sr., N. C. Lovelace, Wm. Spangler.
Cherry Spring—Joshua Keeter.

THIRD DISTRICT.

Mt. Zion—Wm. Packard, Wm. Bracket.
Head First Broad—J. C. Fortune, J. L. Gamble, E. Whisnant.
Mt. Lebanon—M. D. Wilson, M. B Freeman, A. P. Hollifield.
Cane Creek—J. R. Walker, R. K. Wilson.
Camp Creek—J. E. Lane, G. M. Freeman.
Mt. Vernon—W. A. Freeman, H. B. Wilson, J. G. Logan.
Rutherfordton—Elders T. B. Justice, C. B. Justice and E. L. Taylor, M. H. Justice, A. D'K. Wallace, A. L. Grayson.
Cool Spring—Elders J. H. Yarboro and H. D. Harrill, M. J. Harrill, Mat. McBrayer.
Mt. Pleasant—Elder A. McMahan, J. Watkins, J. F. Alexander.
Floyd' Creek—Elder A. D. Davidson, C. L. Tate, G. Kennady.

NOTE—Bald Mountain church having consolidated with the Broad River church in the Salem Association, the name is discontinued.

The election of officers resulted in the selection of Rev. J. C. Grayson Moderator, and A. L. Grayson Clerk.

Preaching at the stand by Rev. A. A. McSwain, while the Association was being organized.

On motion, the Order of Business of last year was adopted for to-day.

Corresponding Messengers from sister Associations were enrolled as follows:

KING'S MOUNTAIN—Elders G. W. Rollins and A. A. McSwain and W. B. Stroud.
SALEM—John P. Morgan.

Visiting brethren, Elder W. A. Nelson, D. D., President of Judson College, Hendersonville, N. C.; Elder H. Hatcher, Agent for the *Biblical Recorder*, and Elder J. M. Williams, were welcomed to seats.

The Moderator announced the following committees:

FINANCE—Wm. Packard, R. K. Wilson, H. Portrum.
TEMPERANCE—Rev. J. R. Denton, J. W. Morgan, Jerry Jackson.
SUNDAY SCHOOL—M. H. Justice, H. B. Wilson, L. L. Deck.
ORDER OF BUSINESS—Elders T. B. Justice and H. D. Harrill, A. D'K. Wallace, with the Moderator and Clerk.
FOREIGN MISSIONS—Elders H. Hatcher and C B. Justice, A. D'K. Wallace.
STATE MISSIONS—Elders C. B. Justice and W. H. Logan, Mat. McBrayer.
RELIGIOUS EXERCISES—Pastor and Deacons of Mountain Creek church.
PERIODICALS—A. D'K. Wallace, M. H. Justice, Elder A. McMahan.
EDUCATION—Elders W. A. Nelson, C. B. Justice, G. W. Rollins.
SPECIAL COMMITTEE ON OBITUARIES—On motion of Bro. M. H. Justice, consisting of Elders J. C. Grayson, T. B. Justice, J. H. Yarboro, G. W. Rollins, and W. H. Logan and Wm. Packard, to report relative to the death of Elders Wade Hill and B. E. Rollins, who died during this year.

On motion, the Association adjourned till to-morrow at 10 o'clock, A. M.

Prayer, Rev. G. W. Rollins leading.

SECOND DAY—MORNING SESSION.

SATURDAY, 10 o'clock, Oct. 4th, 1879.

The Association met pursuant to adjournment and joined the Moderator in prayer.

The Minutes of yesterday read and adopted.

The Committee on Order of Business made the following report, which was, on motion, adopted:

1. Read and correct Minutes.
2. Call the roll.
3. Read Rules of Decorum and enclosed report.
4. Appoint Corresponding Messengers.
5. Receive report of committees.
6. Announce preachers for Sabbath.
7. Appoint Union Meeting and ministers to attend.
8. Appoint time and place for next Association.
9. Appoint ministers to preach Introductory and Missionary sermons.
10. Appoint delegates to Baptist State Convention.
11. Granting letters of dismission.
12. Miscellaneous business.

The Committee on Temperance made the following report:

REPORT ON TEMPERANCE.

In view of the great evils to which the use of intoxicating drink leads, we would urge upon all the members of our churches a total abstinence from the use of all alcoholic drinks. Seeing in the criminal reports of the present day that most crimes are committed while persons are under the influence of spirituous liquors, we take the high ground that it is unsafe to indulge in the practice of drinking any kind of liquors that destroy all the noble passions of our nature, and bring into prominence and exercise those latent, inbred, vile, diabolical passions which belong to depraved human nature. Many persons destroy their own lives by using ardent spirits, which we may very properly term suicide; others, in a state of intoxication, take the lives of their fellows, which is murder. Others abuse and annoy civil citizens to an extent which is almost unbearable; while others abuse their families to a shameful degree or extent.

It should strike horror to every humane philosopher when he meditates upon the degradation, suffering and abuse inflicted upon defenceless women and children, by these demons in human shape.

Let every lover of human happiness raise his voice against this great and sore evil among our race.

Drunkenness is condemned throughout the Bible, and we have such expressions in the holy writings as these: "Woe to the crown of pride, to

the drunkards of Ephraim, &c.; know ye not that the unrighteous shall not inherit the kingdom of God ? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God." (1 Cor. 10: 6.) Now if you will only take time to think that drunkards are embodied in this catalogue of vile characters who "shall not inherit the kingdom of God," it seems to us that it will need no argument to induce you to believe that drunkenness is an overwhelming evil which should meet the detestation of every lover of religion or morals. It seems that under the law the drunkard was to be stoned to death, (Deut. 20: 21) and it would perhaps have a good effect upon society if severe penalties were imposed upon drunkards.

There is also another species of intemperance, or indulgence which should be condemned by all those who are willing to follow the Scriptures and " be temperate in all things," that is, this filthy and abominable habit of using tobacco. The use of tobacco we consider more filthy than the use of ardent spirits, and it may be as injurious upon the physical part of man as whiskey, though it does not have the same ruinous effect upon the mind. The minister claims to be a mouth for God, or a gospel trumpet, which we admit; but we claim that that mouth or that trumpet should not be befouled with the filthy juice of tobacco. We do not think that the gospel should pass over a surface filthy with tobacco. Let the trumpet be clean.

Respectfully submitted,

JOHN R. DENTON, Chairman.

On motion, the report was adopted, after remarks by Elders Hatcher and E. L. Taylor.

The Committee on Religious Exercises reported as follows:

Elder J. M. Williams to preach at stand this A. M., followed by Elder A. A. McSwain.

Elder J. H. Yarboro to preach this afternoon, followed by Elder A. D. Davidson.

Elder H. Hatcher to preach at 10 A. M. to-morrow, and Elder W. A Nelson to preach at one hour after close of missionary sermon.

Elder Hatcher read the following report on Foreign Missions, which, on motion, after remarks by himself, Dr. Nelson and Elder E. L. Taylor, was adopted:

REPORT ON FOREIGN MISSIONS.

As a denomination, the Baptists stand out boldly as a missionary people. We believe the Master calls upon us to send the gospel to every nation, and we can never be indifferent to this call without unfaithfulness to Him. The reports from the various missionary fields during the past year have been very encouraging and give unmistakable evidence that God's favor is upon this work of his people. Let us, by our prayers, sympathy, deep interest and contributions share in this glorious work of giving the precious message of salvation to a lost world.

H. HATCHER, Chairman.

On motion of Rev. J. R. Denton, the Association decided to hold the next session of this body with the Mt. Vernon church, 4 miles east from Rutherfordton.

On motion, the request of Harmony Grove church for a letter of dismission, to join the Catawba River Association, was granted.

Recess for one hour.

AFTERNOON SESSION.

Corresponding Messengers were appointed as follows:

KING'S MOUNTAIN—(To convene at Double Springs church, embracing the 4th Sunday in September, 1880) Elders T. B. Justice, C. B. Justice and H. D. Harrill, brothers Thos. Lovelace, N. C. Lovelace, Mat. McBrayer, Martin Harris.

BROAD RIVER—(To convene at Cedar Springs church, embracing the 2nd Sunday in September, 1880.) Elders A. D. Davidson, J. T. McFadden, J. H. Yarboro and brother A. S. Whiteside.

SALEM—(To convene at Cane Creek church, embracing the 1st Sunday in September, 1880,) Elders T. B. Justice, W. H. Logan, J. C. Grayson, C. B. Justice and brethren J. H. Smith, A. P. Hollifield, Wm. Flinn, Jerry Jackson.

Bro. H. Portrum read the report of the Finance Committee, which was, on motion, amended and adopted as follows

REPORT ON FINANCE.

The Committee on Finance report thirty-three dollars and fifteen cents sent up by the churches for printing Minutes, and recommend that the Clerk have seven dollars for his services, to include furnishing blank printed letters to each church, to send up to the Association, as printed by the American Baptist Publication Society.

H. PORTRUM, Chairman.

Dr. Nelson read the following report on Education, and on motion, after remarks by himself, on general education, but more especially on the peculiar advantages of Judson College, at Hendersonville, N. C., and remarks by Dr. Hatcher in the interest of Wake Forest College, and of the *Biblical Recorder*, was adopted as follows:

REPORT ON EDUCATION.

It is now too late in the day to argue the *necessity* of educating. All the battles on this subject have been fought and won, and nothing now remains to be done but to gather up the spoils. Baptists are not only pioneers in the modern missionary movement, but they are prime movers in educational matters. The time has passed for the epithet of "ignorance" to apply to our people, as such. Romanists can afford to keep their people in ignorance. Baptists cannot.

The rapid progress of the denomination in the last century demonstrates the wisdom of educating our people. One hundred years ago there were but 25,000 Baptists in the United States, with one college. Now there are over 2,000,000 Baptists, with more that 50 colleges and theological seminaries, besides a large number of high schools and academies. Our educational facilities are very great. In the eastern part of the State stands Wake Forest College, with a noble record, and is in every way worthy of our confidence and patronage.

Still nearer our homes, and as a model of cheapness, is the Judson College, at Hendersonville, which is now in progress with 100 students in attendance. This college possesses many grand advantages. Its location is 2,252 feet above the sea-level, in a healthy atmosphere, and it offers cheap tuition. It has a full corps of able and experienced teachers. Board can be had in good families from *six* to *ten* dollars per month. Thus a rare opportunity is offered for the education of our sons and daughters very cheaply and near our own doors.

To our young men preparing for the ministry, we recommend the Southern Baptist Theological Seminary, located at Louisville, Ky.

Respectfully submitted,

C. B. JUSTICE,
W. H. LOGAN,
W. A. NELSON,
Committee.

Bro. M. H. Justice read the following report on Sunday Schools:

REPORT ON SABBATH SCHOOLS.

When the blessed Saviour said "Suffer the litte children to come unto me and forbid them not," He probably meant more than we sometimes imagine. When He gave utterance to that sentiment the children were being brought to Him, that He might bless them. He encouraged and commended those who brought them and rebuked his own disciples who would hinder their coming. This saying of His stands recorded in the Scriptures for our guidance, instruction and encouragement, and is as full of meaning to us as it was to the multitude on the coast of Judea.

We can not bring them into His presence as was done in that day, but by precept and example we can and ought to guide them into the way of life. The Sabbath School is the most efficient means of bringing the young in their hearts and affections to the Saviour and teaching them the way of salvation, and it is the only department of Christian labor where the laity can fully put forth their strength in winning sinners to Christ.

We rejoice to see that many of the churches are actively engaged in this work, and hope that all the churches will enter earnestly into it.

We recommend the continuance of the Sunday School Convention to be held with the Union Meeting.

M. H. JUSTICE,
L. L. DECK,
H. B. WILSON,
Committee.

On motion, the report was adopted.

The following report on Periodicals was read, and on motion, adopted:

REPORT ON PERIODICALS.

One duty of Christians, as we suppose, is to improve their minds and to utilize all the means of information within their reach. Christians are often greatly encouraged and stimulated by hearing of the progress of the cause away from their immediate neighborhood. The newspaper periodicals are indispensable in this day to give us the correct events as to the prosperity of our Zion. We earnestly recommend the *Biblical Recorder* as the organ of the Baptists of the State. It is ably edited, and while it advocates progress, it is conservative and safe. The *Foreign Mission Journal*, the organ of our Foreign Mission Board, is cheap and valuable, giving us the intelligence from the mission field in heathen lands. We also recommend *Kind Words* to our Sunday Schools as a valuable aid in their work.

A. D'K. WALLACE,
A. McMAHAN,
M. H. JUSTICE,
Committee.

Rev. C. B. Justice read the following report on State Missions:

REPORT ON STATE MISSIONS.

The cause of State Missions is one that commends itself to every lover of North Carolina, and especially to every lover of Jesus, as it proposes to reclaim from the ways of evil and the thraldom of sin those who are led captive by the devil, and at the same time honor and glorify the name of God. As men are converted and saved they are thereby the better qualified to discharge the duties of the child, the parent, the neighbor, the subject or the ruler, and that people who honor God will be honored by Him, and as His name is glorified Christians rejoice. Surely an instrumentality that proposes to accomplish a two-fold work, so grand and glorious, should enlist the sympathy, prayers and liberal contributions of all who love our blessed Jesus.

During the past year, the Board of Missions of the Baptist State Convention of North Carolina has sustained a number of missionaries at destitute points in the State where the gospel would not have been preached but for the efforts of this Board. The labors of these missionaries have been abundantly blessed, the Lord having set His seal of approbation thereto in the conversion of many souls who now rejoice in hope.

At Lincolnton, where the Baptists have long struggled for life, we now have a good working church, built up during the past year through the liberality of this Board. At various other points, churches have been organized or weak ones strengthened, and to-day the prospects for taking North Carolina for Jesus are brighter than at any time in the past.

All the appointments made by the Board have been made after mature deliberation and correspondence with brethren acquainted with the fields and the men appointed to supply them. The salaries allowed have been reasonable, being rather below than above a just compensation for the labor performed. As the year draws to a close the balance due on the salaries of the missionaries must be paid, and for the money with which to pay it the Board must look to the Baptists of the State, as none but Baptists can be expected to feel and manifest an abiding intest in the promulgation of Baptist views.

Let every Baptist in the State take up and shout from the mountains to the seaboard the watchword, "North Carolina for Jesus." And may the grand tidal wave of missions roll on until all opposition be broken down and we become in practice what we are in name, "Missionary Baptists."

C. B. JUSTICE, Chairman.

Which, on motion, after remarks by brethren C. B. Justice, J. R. Denton and M. H. Justice, was adopted.

On motion of Bro. M. H. Justice, the matter of the unpaid balance of the salary due the family of Elder Wade Hill was brought before the Association, and a cash collection taken up amounting to $22.35, and the said debt paid off.

The Treasurer reported as follows, which was, on motion, adopted:

REPORT OF TREASURER.

H. D Harrill, Treasurer, in account with Green River Association.

To amount received for Associational Missions—

From Mt. Lebanon church	$	1 35
" Mt. Vernon church		5 00
" Piney Knob church		2 70
" Pleasant Hill church		1 20
" Mt. Zion church		4 00
" Rutherfordton church		8 00
" Cool Spring church		3 15
" Montford's Cove church		3 70
" Green River church		3 00
" Coopers Gap church		1 00
" Silver Creek church		2 30
" White Oak church		1 75
" Rock Spring church		5 00
" Dysartsville church		2 60
" Stone Mountain church		2 30
" Bethel church		90
" Cash collection to-day		22 35

Received for State and Foreign Missions—

From Rutherfordton Sunday School	$	2 00
" Mountain Creek church, $2 00 and $1 75		3 75
" Floyd's Creek church		3 05

On motion, it was agreed that the next Union Meeting, together with the Sunday School Convention of the Association, meet with the Pleasant Hill church, to commence on Friday before the 5th Sunday in March next, and the following brethren appointed to attend: Elders T. B. Justice, W. H. Logan, H. D. Harrill, C. B. Justice, A. McMahan and F. C. Hamrick.

On motion, Rev. J. H. Yarboro is elected to preach the next Introductory Sermon, with Rev. C. B. Justice alternate, and Rev. T. B. Justice to preach the next Missionary Sermon, with Rev. J. C. Grayson alternate.

A request from Marion church, asking for a letter of dismission to join the Catawba River Association was received, and on motion granted.

On motion of Bro. T. B. Justice, it was decided that the Association convene hereafter on Thursday, instead of Friday, before the 1st Sunday in October.

On motion of Elder C. B. Justice the following resolution was adopted:

Resolved, That the thanks of this body are due and are hereby tendered to the brethren and friends of Mountain Creek church for their kindness and hospitality in entertaining the delegates and friends in attendance on the session of this Association.

On motion, any minister of this Association who may attend the Baptist State Convention was appointed a delegate.

On motion the Special Obituary Committee was allowed further time to report:

The church letters report the following statistics on Sunday Schools:

	Scholars.
White Oak, 7 months,....	108
Silver Creek, 7 months,.....	40
Stone Mountain, 6 months,....	80
Coopers Gap, ...	60
Rock Spring, 12 months, 20 papers taken,.....	60
Bill's Creek, 8 months,...	82
Shiloh, 5 months,.....	35
Green River, 10,870 chaps read,	60
Montford's Cove & Cove Creek, 7 months, contributed $5.25,	91
Marion, 12 months, ...	80
Mt. Pleasant,.....	60
Round Hill, 44 papers taken, 13,088 chapters read,.....	85
Mountain Creek, 6 months, 40 papers taken, contributed $2,	130
Cherry Spring, 9 months,.....	45
Mt. Lebanon, 8 months, 2,872 chapters read,.....	66
Cane Creek, 5 months, 420 chapters read,.....	90
Mt. Vernon, 7 months,.....	150
Rutherfordton, 12 months, 20 papers taken,contributions $7	77
Cool Spring, expects 12 months	—

The Association then joined in singing "Children of the Heavenly King," while the parting hand was given, after which Rev. T. B. Justice led in prayer, and the Association adjourned to meet with the Mt. Vernon church, on Thursday before the first Sunday in October, 1880.

J. C. GRAYSON,
Moderator.

A. L. GRAYSON,
Clerk.

SUNDAY.

SUNDAY, 10 o'clock, A. M., Oct. 5, 1879.

After singing the hymn, "Am I a soldier of the Cross,"

Elder H. Hatcher preached. Subject: Paul and Onesiphorus, II. Timothy, 1 chapter; followed by Elder W. H. Logan, who preached the Missionary Sermon from the text, "Acquaint now thyself with the Lord." After which a collection was taken up amounting to $35.00.

After an intermission of one hour, the congregation sung, "There is a fountain," &c., and Elder W. A. Nelson preached the closing sermon from Mark 1: 45, "And they came to him from every quarter."

Prayer and benediction by Elder T. B. Justice.

The Committee on Obituaries made the following report:

REPORT ON OBITUARIES.

Elder Wade Hill.—Elder Wade Hill was born in the county of Rutherford, N. C., on the 21st of July, 1813. His parents were unable to give him the advantages of an early education, so that the high character he acquired as a preacher was due, under God, to his deep piety, sound sense and unceasing efforts to educate himself in the work to which he was called. He was married in August, 1834, and in April, 1837, he was baptized into the fellowship of the church. Immediately after his baptism, he furnished the strongest evidences of his divine call to the ministry, and just one month from the day of his baptism he preach his first sermon. I have often heard him say that he never thought of there being any necessity for his obtaining a license from his church to preach, until after he entered upon his work. He "conferred not with flesh and blood," but consulted only the Master of the vineyard, and at his bidding he went. In April, 1839, Elder Hill was ordained, and from that time until now his name has been a household word amongst the Baptists of this entire section of the State. As a preacher, Elder Hill had but few equals. He was always sound in doctrine, and his sermons were especially noticeable for their deep solemnity and the earnestness with which they were delivered. The hearts of his hearers were moved by his tender and earnest persuasiveness, while their minds were enlightened by his clear logic. There are hundreds of men and women throughout this country who can remember the greater part of many of his sermons, so impressive was his style. While he was a man of strong will and of remarkable firmness, when he came to talk for his Master it was with eyes overflowing and with words of impassioned tenderness.

As a preacher, his loss will be greatly felt in the King's Mountain and Green River Associations. Not only was he a great preacher, but his heart was strongly enlisted in all the benevolent works of our Convention and Associattons. As a man and a citizen, he was upright in his conduct and his religion was his guide. As a Christian, he possessed strong faith, and in fact, his entire life and teachings go to furnish conclusive proof of his true and genuine christianity. As a husband and father, none can ever know his worth save the bereft widow and children, whose hearts are made desolate by his death.

His work is done, (and who can say that it was not well done?) and on the first of December last Elder Wade Hill went to his reward.

Elder B. E. Rollins.—Your committee, not having time and opportuni-

ty to get up the facts fully, and get their report into the Minutes, have been unable to ascertain the time of Bro. Rollins' birth or the time of his becoming a member of the church. We find that in 1851 he was pastor of Big Spring church, which we suppose was about the beginning of his ministry, and continued in the pastoral service of different churches until 1874, when from declining health he gave up ministerial work, except preaching occasionally, until his death, which occurred in 1879.

During the 28 years of his ministry he preached for the churches at Ebenezer, Big Spring, Head First Broad, Walls, Cane Creek, Camp Creek, Mt. Vernon, Round Hill. Mt. Lebanon, Bill's Creek, Dysartville and Rock Spring. His manner of preaching was earnest and impressive. Many religious revivals occurred under his ministration, and his churches were generally in peace. He was a fast friend of temperance, and of missions, both State and Foreign, and of ministerial education. Though he was denied the advantages of early thorough education, only enjoying that education which constant thought and earnest work would give him, he was ever ready to help young men entering the ministry to acquire early training. In his last years he was a great sufferer and a remarkably patient man, seeming to look for death as a messenger of rest to him, rather than as a dread monster.

Respectfully submitted,

J. C. GRAYSON,
T. B. JUSTICE,
J. H. YARBORO,
W. H. LOGAN,
G. W. ROLLINS,
WM. PACKARD,
Committee.

STATISTICAL TABLE.

CHURCHES.	PASTORS.	CLERKS.	POST OFFICES.	Sabbath of Preaching.	Baptized.	Rec'd by Let	Restored.	Dis. by Let'r.	Excluded.	Deceased.	Total.	Minute Fund	Postor's Salary.	Association'l Missions.
White Oak	T. B. Justice	J. C. Waldrop	Mills Spring	1st	...	11	..	1	1	2	122	$ 2 00	....	$ 1 75
Silver Creek	" "	W. M. Justice	Mills Spring	2nd	3	1	...	4	1	4	122	1 50	.....	2 30
Stone Mountain	W. H. Logan	J. W. Halford	Old Fort	3rd	8	2	2	...	2	..	49	80	$ 20 00	2 30
Cooper's Gap	J. H. Taylor	T. J. Cowart	Mills Spring	3rd	...	13	..	2	2	1	227	1 20	.....	1 00
Rock Spring	T. B. Justice	H. Portrum	Green Hill	4th	..	3	..	1	1	..	64	70	.....	5 00
Bill's Creek	W. H. Logan	N. E. Walker	Rutherfordton	1st	16	6	1	12	4	3	235	1 00	.....	.....
Pleasant Hill	H. D. Harrill	R. A. Callahan	Rutherfordton	3rd	10	8	..	5	..	1	60	55	.....	1 20
Shiloh	A. McMahan	B. E. Blanton	Poor's Ford	3rd	27	2	1	10	4	4	188	1 00	36 00	.....
Montford's Cove	C. B. Justice	J. W. Morgan	Otter Creek	2nd	...	...	1	1	1	1	58	1 00	... .	2 70
Cove Creek	A. D. Davidson	P. Wilkerson	Otter Creek	1st	...	2	..	1	3	..	84	1 05	.....	.....
Green River	J. M. Williams	J. M. Hester	White Oak Hall	.....	11	7	..	3	1	..	88	80	..... .	3 00
Bethlehem	Not Supplied	Noah Souther	Old Fort	....	...	...	..	...	1	2	63	1 10	7 00	.....
Marion	J. B. Richardson	B. B Price	Marion	1st	4	6	1	1	3	..	54	.....	231 00	.....
Piney Knob	W. H. Logan	W. B. Wilson	Green Hill	4th	...	...	..	...	..	1	98	40	.....	2 70
Harmony Grove	J. F. Pendergrass	J. C. Simmons	Dysartsville	3rd	...	4	10	....	3	...	39	25	.....	.....
Dysartsville	J. C. Grayson	John R. Denton	Dysartsville	2nd	1	4	..	2	1	..	125	60	18 00	2 60
Bethel	" "	J. A. Bird	Sugar Hill	3rd	...	1	...	3	9	2	162	1 15	.. ..	90
Round Hill	H. D. Harrill	W. F. Sorrells	Cuba	1st	...	8	..	4	7	1	118	1 60	50 00	.....
Mountain Creek	C. B. Justice	J. W. Lewis	Rutherfordton	3rd	8	5	1	18	3	2	183	2 40	40 00	.....
Cherry Spring	W. J. Wilkie	W. A. Goforth	Old Ford	4th	...	1	...	...	1	..	29	50	.....	.....
Mt. Zion	H. D. Harrill	D. D. Lattimore	Polkville	4th	10	...	..	3	2	2	71	1 20	40 00	4 00
Head 1st Broad	R. Poston	W. G. Grayson	First Broad	1st	...	2	..	3	2	5	135	1 00	.....	.....
Mt. Lebanon	R. Poston	M. W. Wilson	Logan's Store	3rd	...	2	1	17	2	..	97	1 30	....	1 35
Cane Creek	J. R. Denton	R. K. Wilson	Patton's Home	1&3	...	6	..	....	..	2	58	1 10	.....	.. ...
Camp Creek	F. M. Freeman	G. M. Freeman	Logan's Store	...	7	3	..	3	..	4	80	1 25	... .	.. ...

Mt. Vernon.....	H. D. Harrill.....	H. B. Wilson.	Logan's Store.....	2nd	17	3	4	8	3	5	159	2 30	.....	5 00
Rutherfordton.....	C. B. Justice.....	R. J. Williams....	Rutherfordton.....	2&4	15	6	..	5	..	1	116	2 00	110 00	8 00
Cool Spring.....	A. L. Stough.....	M. J. Harrill.....	Burnt Chimney...	4th	14	1	2	...	..	3	96	1 40	.....	3 15
Floyd's Creek. ...	J. H. Yarboro.....	J. J. Camp	Hicksville..... ...	1st	9	1	2	...	1	..	85	1 00	85 00	.....
Mt. Pleasant.....	A. McMahan	W. S. Hill	Burnt Chimney...	2nd	10	. .	1	...	1	1	95	1 00	....	.....
					170	108	27	107	59	47	3220	$33 15	$ 637 00	$46 95

In addition to the above there was reported as follows:

For Foreign Missions—Floyd's Creek, $3 05; Mountain Creek, $1 75.

State Missions—Montford's Cove, $5 00; Mountain Creek, $2 00.

Church Expenses—Rutherfordton, $40 00; Mt. Zion, $15 00; Shiloh, $1 00.

Education—Rutherfordton, $45 00.

Other Objects—Dysartsville, $5 05; Montford's Cove, $2 10.

The Biblical Recorder

(ESTABLISHED 1832.)

REV. C. T. BAILEY, EDITOR.
REV. T. H. PRITCHARD, D. D., ASSOCIATE EDITOR.

The BIBLICAL RECORDER, as the Organ of the Baptists of North Carolina, has for the last forty-three years ably and faithfully "contended for the faith once delivered to the saints" and accomplished a great work for us as a people. Under God it has been one of the most powerful instrumentalities in defending His truth and advancing the spiritual and temporal interests of His people. It is still a necessity, and with renewed vigor it is ready to enter every opened door to carry the glad tidings of the Gospel and do service for The Master. "Grounded in the truth," not carried away with new and strange doctrines, it is in the opinion of thousands of the wisest Baptists of the South, the best representative of Baptist faith and practice and among the ablest defenders of our denominational interests. It is a duty every Baptist family owes to its members that this paper should be regularly read by them. It will point your children to Christ. It will teach them the grand distinguishing principles of the Baptists. It will teach them to love and defend the religion of their fathers and of the New Testament. It will prepare you for the changes that are to come over us as a denomination and enable you to meet and defend your faith against the new forms of error and the new isms that some are attempting to bring in. Every Baptist family needs the RECORDER and should make some sacrifice to secure it. To its influence we owe the existence and prosperity of our College and the Baptist State Convention. More than ever before it is needed in sustaining these institutions and for the defence of our principles in the State. You need it. Do you take It? Send for it. Get your brethren to do so.

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MINUTES

OF THE

FORTY-SECOND ANNUAL SESSION

OF THE

GREEN RIVER

Baptist Association,

HELD WITH THE

MT. VERNON BAPTIST CHURCH,

Rutherford County, N. C.,

SEPT. 30th to OCT. 3rd, 1880.

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Ordained Ministers.

Elder	C. C. CASE,	White Oak Hall,	N. C.
"	J. R. DENTON,	Dysartsville,	"
"	F. M. FREEMAN,	Logan's Store,	"
"	J. C. GRAYSON,	Bridgewater,	"
"	W. HARRILL,	Burnt Chimney,	"
"	H. D. HARRILL,	" "	"
"	F. C. HAMRIC,	Rutherfordton,	"
"	C. B. JUSTICE,	"	"
"	T. B. JUSTICE,	Mills' Springs,	"
"	W. H. LOGAN,	Grassy Knob,	"
"	A. O. LYNCH,	Green Hill,	"
"	L. McCURRY,	Dysartsville,	"
"	J. T. McFADDIN,	Rutherfordton,	"
"	A. McMAHAN,	Burnt Chimney,	"
"	J. F. PENDERGRAS,	Marion,	"
"	E. L. TAYLOR,	Rutherfordton,	"
"	J. H. TAYLOR,	Otter Creek,	"
"	J. WILKIE,	Rutherfordton,	"
"	J. H. YARBORO,	Burnt Chimney,	"

Licentiates.

D. B. F. HARRILL,	Rutherfordton,	N. C.
A. T. JONES,	Poor's Ford,	"
B. E. PINTUFF,	Logan's Store,	"
J. R. PENDERGRAS,	Marion,	"
W. S. SPLAWN,	Mill Spring or Wake Forest.	
J. M. TAYLOR,	Rutherfordton,	N. C.

PROCEEDINGS.

THURSDAY, September 30th, 1880.

The Green River Association met this day, in its Forty-second Annual Session, with the church at Mt. Vernon, Rutherford county, N. C.

The Introductory Sermon was preached by Elder J. H. Yarboro, from Jer. vi: 16, followed by an intermission of thirty minutes.

AFTERNOON SESSION.

The Association was led in prayer, and called to order by Elder J. C. Grayson, Moderator, and Elders H. D. Harrill and J. R. Denton appointed Assistant Clerks, and Church Letters read and Delegates enrolled as follows:

FIRST DISTRICT:

White Oak.—Wm. Reid, M. L. Waldrop, J. T. Splawn.
Silver Creek.—I. S. Higgins, C. Arledge.
Stone Mountain.—Moses Hall, Leander Fortune.
Cooper's Gap.—Elder J. H. Taylor, and Bros. Jacob Jackson, W. E. Mills, A. G. McMurray, B. T. Wilson, W. D. Harris.
Rock Spring.—Henry Portrum.
Bill's Creek.—I. M. Trady, J. Jackson, N. E. Walker.
Pleasant Hill.—Elder J. T. McFaddin, and Bros. W. D. Hill, R. A. Callahan.
Shiloh.—Elder F. C. Hamric, and Bros. Geo. Spake, Wm. McDonald, N. Scoggin, B. E. Blanton.
Green River.—Elder C. C. Case, and Bros. J. I. Ridings, G. W. Davidson.

SECOND DISTRICT:

Montford's Cove.—A. F. Morgan.
Cove Creek.—J. A. Nichols, David Frasier.
Bethlehem.—E. M. Morgan.
Zion Hill.—C. P. Rader.
Buck Creek.—No delegation.
Piney Knob.—W. B. Wilson, H. P. Lynch.
Dysartsville.—Elders J. C. Grayson, L. McCurry, J. R. Denton, and Bros. A. B. Taylor, L. G. L. Taylor, C. M. Daves.
Bethel.—J. M. Raburn, Lee Morris.
Round Hill.—C. J. Flack, L. L. Deck, D. D. Nanney.
Mountain Creek.—R. P. Geer, R. S. Callahan, J. W. Lewis.
Cherry Spring.—Wm. Ross.

THIRD DISTRICT:

Mt. Zion.—Wm. Packard, John Divinney.
Head First Broad.—J. L. Gamble, J. C. Fortune, J. M. Melton.
Mt. Lebanon.—M. D. Wilson, G. R. Freeman, Joseph Fortune.
Cane Creek.—D. W. A. Cowan, R. K. Wilson, A. E. Wilson.
Camp Creek.—G. M. Freeman.
Mt. Vernon.—N. J. Rollins, H. B. Wilson, W. B. Freeman, J. G. Logan.
Rutherfordton.—Elders T. B. Justice, C. B. Justice, E. L. Taylor, and Bros. M. H. Justice, W. L. Lynch, A. L. Grayson.
Cool Spring.—Elders H. D. Harrill, Wm. Harrill, J. H. Yarboro, and Bros. J. B. Blanton, Matt. McBrayer, J. W. Davis.
Mt. Pleasant.—Elder A. McMahon, and Bros. T. J. Goforth, J. O. Toms.
Floyd's Creek.—A. N. Wall, A. B. Womac.

The reading of the church letter from Cool Spring was objected to by the Montford's Cove church, through Bro. A. F. Morgan, on account of fellowship, upon which objection the Moderator suspended the reading till the other letters were read, after which, on motion, the letter was read and considered and the delegates named therein enrolled, the previous question being called for and sustained and adopted.

On motion, newly constituted churches and churches having letters of dismission from other Associations, were granted an opportunity to join this Association.

An application for membership was made by the Chimney Rock church, without any letter of dismission, which was ruled out of order until application be made to the Association to which the church belongs for a letter of dismission.

On motion, the election of officers was gone into, and resulted in the election for Moderator on third ballot of Eld. T. B. Justice, and for Clerk A. L. Grayson.

On motion, the order of business of last year was adopted for this afternoon.

Corresponding messengers were enrolled as follows: Elders Robert Poston and F. H. Poston, King's Mountain Association.

The Moderator appointed committees, as follows:

FINANCE—Bros W L Lynch, R K Wilson, Elder J T McFaddin.
TEMPERANCE—Bros H Portrum, L L Deck, Elder J H Taylor.
SUNDAY SCHOOLS—Bros M H Justice, H B Wilson, J W Davis.
ORDER OF BUSINESS—Elders H D Harrill, J R Denton, J H Yarboro.
FOREIGN MISSIONS—Elders C B Justice, J C Grayson, Bro Matt McBrayer.
STATE MISSIONS—Elders J C Grayson, F H Poston, F C Hamric.
RELIGIOUS EXERCISES—Pastor and Deacons of Mt. Vernon church.
PERIODICALS—Elders H Hatcher, G W Rollins, G M Webb.
EDUCATION—Elders W A Nelson, L McCurry, Bro M H Justice.

A motion was adopted that the Association adjourn during the session for the sermons at 11 A. M.

On motion, the body adjourned to 9 A. M., to-morrow—first half hour to be spent in devotional exercises.

Prayer, Elder Robert Poston leading.

FRIDAY, October 1, 1880—9 A. M.

The Association met, and after devotional exercises, at 9:30 A. M. was called to order, and the minutes of yesterday read and on motion, adopted.

Corresponding Messengers were enrolled, as follows: Elders W. A. Nelson, G. M. Webb and G. W. Rollins, from King's Mountain Association; — Jarrett from Broad River Association; Elder H. Hatcher, agent for the BIBLICAL RECORDER.

The committee on Order of Business submitted the following, which was adopted as amended, as follows:

1. That the Association meet at 9 a. m. each day, and adjourn at 11 a. m. Meet at 1 p. m., and adjourn at 4 p. m.
2. Call the roll.
3. Read and correct Minutes of yesterday.
4. Read Constitution, abstract of principles, and Rules of Order.
5. Call for reports of committees.
6. Appoint Corresponding Messengers.
7. Appoint Union Meetings and ministers to attend.
8. Consider education as a qualification to be required in the ordination of a minister.
9. Consider ministerial education and the obligation on churches thereto.
10. Appoint time and place for next Association.
11. Appoint minister to preach the next Introductory Sermon.
12. Elect preachers for Sabbath.
13. Appoint delegates to the Baptist State Convention.

H. D. HARRILL, Chm'n.

The Association covenant and rules of decorum were read.

Bro. H. Portrum read the following report on Temperance:

Temperance is the use of things needful in moderation, and we are admonished by the word of eternal truth to be temperate in all things; and Paul tells us to add to our knowledge temperance.

Temperance is one of the fruits of the Spirit. And we are taught from the Word of God, and have the assurance that if we train a child in the way he should go, that in mature age he will not depart from it.

From the great evils to which the use of intoxicating spirits leads, we would urge upon all the members of our churches to abstain from its use, believing it to be one of the greatest curses of the human family. When we look at our prison houses and see them filled with felons, and look at

our alms houses and see them filled with orphans and paupers, and see families, once prosperous and happy, brought to want and degradation, and enquire of them why is all this? And you can trace nine-tenths of it to intemperance. Is that all? No. If we could but look into eternity and see those that are in the regions of despair from its use, it would be enough to make our hearts sink within us, and cause us to stamp our foot upon it. As a denomination and a Christian people, let our light so shine, and pledge ourselves to work for its exclusion from our midst.

Praying the Father of all mercies, and the Giver of every good and perfect gift, to crown our efforts with victory, and to sustain us by His holy Spirit. HENRY PORTRUM, Chm'n.

And, on motion to adopt, remarks were made by Elder C. B. Justice, and the report adopted.

The report of the committee on Sunday Schools was read by Bro. M. A. Justice, as follows:

Your committee are gratified to report that in the Association there are twenty-two Sunday Schools, which have been carried on a part and most of them a large part of the time during the past year, with an aggregate membership of thirteen hundred and seventy-one teachers and scholars. This is a good showing, and should encourage us to greater efforts in the Sunday School work.

When we remember that upon the young people of the land will soon rest the responsibilities of church and State, we can but urge upon Christians to do their utmost to instill into the minds of the young, healthy, moral and religious sentiments.

Whether the next generation shall be better or worse than the present one, depends very much on the efforts of the people of to-day. By properly supplying the mental, moral and religious wants of the children and youth, the world grows better, generation after generation, while by neglecting their wants in that respect, it must necessarily grow worse. Upon us to-day, in many respects, depends the happiness and prosperity of our children and children's children.

The Sunday School is one very efficient means of training, and deserves more attention from the members of the church than it receives, for there all can work to advantage. There is no excuse for idleness in the Sunday School. We believe the Sunday School Convention of the Association has been of great benefit, and recommend its continuance.

We recommend for the Sunday Schools *The Baptist Teacher*, 1420 Chestnut Street, Philadelphia, Pa., *Kind Words* and *Baptist Gem*, Macon, Georgia.

H. B. WILSON,
J. W. DAVIS,
M. H. JUSTICE,
Committee.

On motion to adopt, Dr. Nelson made some remarks.

While the motion was pending, the Association adjourned for the sermon at 11 A. M.

Hymn, "I am so glad that Jesus loves me," etc. Elder G. M. Webb preached from Acts i: 8: "And ye shall be witnesses," etc.

Afternoon Session.

The report on Sunday Schools was adopted.

Dr. W. A. Nelson read the following report on Education:

It is gratifying to be able to report continued progress on this very important subject. Our people are taking more and more interest in general education, and seem disposed, so far as they can, to give to their children all needed advantages in this direction.

We are glad to be able to state that Wake Forest College has a larger number of students than ever before at this stage of the session, with good prospects for a still greater increase. At that College there is a large number of worthy young men preparing for the gospel ministry. Of these twenty or more are beneficiaries. This appeals to all our people for help—immediate help. Let our hearts be enlarged and our purses opened to aid those whom God called into His vineyard.

Judson College, at Hendersonville, is well patronized, and is doing well. The addition to its Faculty of Bro W. C. McCarthy, and his excellent wife, give additional assurance that our sons and daughters will be well cared for and well taught. For a good healthy climate, and pure water, as well as cheapness of board and tuition, perhaps no place in the State surpasses Hendersonville.

Our confidence remains unabated in, and we continue to recommend to our young ministers the Southern Baptist Theological Seminary at Louisville, Kentucky. At this institution better facilities are offered than at any other, to those who are to make their life work the gospel ministry

W. A. NELSON,
M. H. JUSTICE.
Committee.

On motion for adoption, remarks were made by Elders W. A. Nelson, C. B. Justice and H. Hatcher.

Pending adoption, a collection was taken amounting to $64.60 in cash and pledges, to aid the beneficiaries at Wake Forest College. Motion adopted.

The Finance Committee reported as follows:

Your committee on Finance report $37 25 sent up by the churches for printing minutes, and recommend that the Clerk have $10 for his services, to include furnishing blank printed letters to each church, as adopted in the last Association. W. L LYNCH, Chm'n.

Which was, on motion, adopted.

On motion, the Clerk of this body is instructed to have the minutes of the last session of the Sunday School Convention printed with the minutes of this session of the Association.

The report on Foreign Missions was read by Bro. C. B. Justice, as follows:

"Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world," is the commission under which the church goes forth to the conquest of the world, seeking to subdue it to Jesus, not with the carnal sword, but with the sword of the Spirit, which is the word of God. This commission, while it is binding

on all Christians, imposes a two-fold obligation on us as Baptists. As a denomination, we differ with others on the subject and mode of baptism, there being perhaps no other denomination of professing Christians who insist on a converted membership and baptism by immersion.

Again, we differ from others on the relation of the ordinances as well as on their meaning. We also differ with them on liberty of conscience, church government, and separation of church and State. There being these differences between ourselves and others, we can't expect them to preach our peculiar doctrines. Therefore, our failure to obey this commission must result in the world being left in ignorance of the great and important truths that distinguish the Baptists from all other denominations, and thereby the full glory of God's word fail to be developed in the world.

In all the important movements of our modern missionary work, the Lord has given great honor to and laid great responsibilities on the Baptists, putting them in advance of all others in entering into and occupying the various mission fields, as they have been opened up for the reception of the gospel, thus indicating that to them is given in a peculiar manner the great work of preaching the gospel to the world. Others may afford to let their missionary work decline, but the Baptists dare not do it. We have the sure word of the Lord that the work shall succeed, "Lo, I am with you alway, even unto the end of the world." In no other department of our work have we the same assurance of success that we have in preaching the gospel. "My word shall not return unto me void."

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

C. B. JUSTICE,
J. C. GRAYSON,
MATT. McBRAYER,
Committee.

On motion to adopt, remarks were made by Elders C. B. Justice, G. M. Webb, W. A. Nelson, Bro. M. H. Justice, and the motion amended to include the collection on Sunday after the Missionary Sermon to be equally divided between State and Foreign Missions, and adopted.

The Association joined Elder W. A. Nelson in prayer, and adjourned to 9 A. M. to-morrow.

SATURDAY, October 2, 1880—9 A. M.

The Association met and after devotional exercises was called to order at 9:30 A. M.

The minutes of yesterday read, and roll called.

The committee on State Missions reported:

The Baptists have great encouragement to contribute to State Missions; for no department of our labors has been more richly blessed of God.

There are now about twenty Missionaries in this State sustained in part or wholly by the State Mission Board.

These are among our best and wisest men, and God has abundantly blessed their labors during the past year.

The Board is now in need of funds to pay these earnest and faithful servants of Christ. And we urge the churches to contribute liberally to this Board. J. C. GRAYSON, Ch'm'n Com.

On motion for adoption, remarks were made by Elders H. Hatcher, W. A. Nelson, and a collection taken for Missions amounting to $16.83, and the report adopted.

Bro. Hatcher read the following report on Periodicals:

There is a constantly increasing desire for knowledge on the part of the people, and the Baptists must read or they will be left behind.

A religious paper helps to supply them with the needed reading matter.

We commend the BIBLICAL RECORDER, our State organ, as worthy of their patronage, and urge that efforts be made to put it into all the families of our churches. We also commend KIND WORDS and the FOREIGN MISSION JOURNAL.

H. HATCHER,
G. M. WEBB,
G. W. ROLLINS,
Committee.

On motion, remarks were made by Elders W. A. Nelson, G. M. Webb, T. B. Justice, L. McCurry, H. D. Harrill, Bro. H. D. Wilson, and adopted.

The Association then adjourned for sermon at 11 A. M.

Sermon by Elder W. A. Nelson, from the parable of the lost sheep, the piece of silver, the prodigal son. Luke 15 ch.

AFTERNOON SESSION.

Preaching at the stand by Elder F. H. Poston.

On motion to appoint place for next Union Meeting of the Association, Round Hill and Dysartsville churches requested it to be held with those churches, and it was decided to be held with Round Hill church, ten miles north of Rutherfordton, on Thursday before the last Sunday in August next, in connection with the Sunday School Convention, with the following ministers to attend: Elders J. R. Denton, C. C. Case, F. C. Hamric, T. B. Justice, J. T. McFadnin, H. D. Harrill, C. B. Justice.

Correspondents were appointed to other Associations, as follows:

KING'S MOUNTAIN, (At Buffalo, embracing 4th Sunday in Sept., 1881)—Elders H. D. Harrill, F. C. Hamric, C. B. Justice, C. C. Case, J. H. Yarboro, J. T. McFaddin.

BROAD RIVER, (5 miles east of Gaffneys' Station, embracing the 2nd Sunday in Sept., 1881)—Elders J. H. Yarboro, C. C. Case, A. McMahon, Bro. J. W. Davis.

SALEM, (At Ebenezer, 4 miles north-east from Hendersonville, em-

bracing 1st Sunday in Sept., 1881)—Elders H. D. Harrill, T. B. Justice, J. H. Taylor, C. B. Justice, C. C. Case, Bros. H. Portrum, A. L. Grayson.

CATAWBA RIVER, (at Marion, embracing 2d Sunday in Oct., 1880)—Elders J. C. Grayson, L. McCurry, J. R. Denton, Bro. J. W. Davis.

On motion, it was decided to hold the next session of this Association with the White Oak church, 5 miles north-east of Columbus, Polk county, commencing on Thursday before the 1st Sunday in October, 1881.

On motion, Elder C. B. Justice was elected to preach the Introductory Sermon, with Elder H. D. Harrill, alternate.

On motion, the following was adopted: Answer to query from Shiloh church. Read I Cor. v: 9–13, and II Cor. ii: 5–11.

It was moved that the matter of fellowship between Montford Cove and Cool Spring churches be taken up, which was ruled out of order until the regular order of business was disposed of.

On motion, Elder G. W. Rollins was elected to preach at 10 A. M., and Elder H. Hatcher at 1 P. M., to-morrow.

On motion, any minister or brother of this Association, who may attend, and Elder H. Hatcher, were appointed delegates to the Baptist State Convention.

The Treasurer made the following report, which was, on motion, adopted:

H. D. HARRILL, In Account with Green River Association:

NAME OF CHURCH.	State Missions.	Foreign Missions.
Camp Creek church,	$.....	$ 4 95
Pleasant Hill church,	1 65	1 65
Cooper's Gap church,	5 00	40
Cove Creek church,	.....	2 60
Rock Spring Sunday School,	2 64	2 64
Mt. Zion church,	2 00	2 00
Mt. Pleasant church,	.....	1 50
Dysartsville church,	1 25	.....
Cool Spring church,	1 00	.....
Totals,	$ 13 54	$ 15 74

H. D. HARRILL, Treasurer.

In addition to the above, the churches reported in their letters—

Foreign Missions,	$ 47 50	
State Missions,	24 50	
Collection on Saturday, State and For. Mis.,	16 83	
Collection on Sabbath,	30 20	
		$ 129 03
Amount above,		29 28
Total for Missions,		$ 158 31

Bro. M. H. Justice read the following resolution, which, on motion, was adopted, in regard to the difficulty between the Montford's Cove and the Cool Spring churches:

Resolved, That this Association will decline to settle private differences between individuals or churches, but would advise them to take the Scriptural requirements and attempt to settle it themselves.

The cause suffers by unnecessary discussions of private differences.

The Montford's Cove church should first send a committee to Cool Springs church to adjust their differences, and if they fail call in the aid of other churches.

The Association was led in prayer by the Moderator, and after joining in the song, "We are going home to morrow," and giving the parting hand, the Association adjourned, to meet with the church at White Oak, Polk county, on Thursday before the first Sunday in October next.

T. B. JUSTICE, MODERATOR.

A. L. GRAYSON, *Clerk.*

SUNDAY, October 3—10 A. M.

Voluntary, "Land of Beulah."

Elder L. McCurry led in prayer, followed by sermon by Elder G. W. Rollins, from II Cor. iv: 3; after which Elder T. B. Justice preached the Missionary Sermon from I Tim. i: 15. A collection was taken up for State and Foreign Missions amounting to $30.20.

After an intermission of an hour, Elder H. Hatcher preached the closing sermon on the subject of "Serving Christ and serving the Devil."

Benediction by Eld. H. Hatcher.

Statistical Table.

Constituted.	Churches.	Pastors.	Clerks.	Post Offices.	Sabbath of Preaching.	Baptized.	Rec. by Letter.	Restored.	Dis. by Letter.	Excluded.	Deceased.	Total.	Minute Fund.	Pastor's Salary.	State Missions.	Foreign Missions.
1803	White Oak,	T B Justice,	J C Waldrop,	Mill Spring,	1	28	4	2	1	..	..	154	$ 2 20	$	$	$ ...
1849	Silver Creek,	T B Justice,	W M Justice,	Mill Spring,	2	...	1	..	1	3	4	116	1 95	.....	.. ...	.....
.	Stone Mountain,	W H Logan.	J W Halford,	Old Fort,	3	...	6	..	1	..	..	53	1 00	25 00	.....	.....
1839	Cooper's Gap,	J H Taylor,	W E Mills,	Dinsdale,	3	57	2	4	5	6	..	278	1 90	. ...	5 00	40
1847	Rock Spring.	T B Justice,	H Portram,	Ayr,	4	...	3	..	5	2	..	60	60	57 00	.....	3 10
....	Bill's Creek,	W H Logan,	P F Searcy,	Otter Creek,	1	..	..	3	12	8	4	220	1 10	.....	.....	.. ..
1851	Pleasant Hill,	H D Harrill,	R A Callahan,	Rutherfordton	3	3	2	..	1	...	..	68	1 10	.....	1 65	1 65
....	Shiloh,	C C Case,	B E Blanton,	Poor's Ford,	3	35	8	..	1	3	..	231	1 25	.....	.....	... .
...	Green River,	J M Williams,	J I Ridings,	Poor's Ford,	1	6	5	..	4	5	1	89	1 10	.....	.....	.....
.....	Montford's Cove,	W H Logan,	J W Morgan,	Otter Creek,	2	12	..	..	..	2	..	70	1 10	.....	.....	.. ..
.....	Cove Creek,	J H Taylor,	P Wilkerson,	Otter Creek,	1	...	4	..	.	3	1	85	1 00	.....	.....	..... .
.....	Bethlehem,	W J Wilkie,	N Souther,	Old Fort,	...	1	..	..	4	2	1	55	90	.....	.....	. ...
....	Zion Hill,	J F Pendergras	M G Pendergras,	Marion,	4	...	1	..	..	9	..	35	40	25 00	.....	.....
1871	Piney Knob,	W H Logan,	W B Wilson,	Green Hill,	2	...	1	..	..	..	1	92	80	.....	.....	.....
1857	Dysartsville,	F H Poston,	J R Denton,	Dysartsville,	3	10	2	..	9	..	..	126	85	.....	1 25	5 00
. ..	Bethel,	J C Grayson,	J A Bird,	Sugar Hill,	1	28	3	2	2	3	1	188	1 15	.....	.....	2 00
1840	Round Hill,	H D Harrill,	W F Sorrels,	Cuba,	3	11	1	..	2	1	1	126	1 80	.....	.....	.....
1789	Mountain Creek,	G W Rollins,	J W Lewis,	Rutherfordton	4	...	1	..	7	2	2	182	2 10	.. ..	.....	.....
1870	Cherry Spring,	R Hudgins,	Wm Ross,	Old Fort,	4	...	...	..	2	..	1	26	40	.. ..	.....	.....
1848	Mt. Zion,	H D Harrill,	D D Lattimore,	Polkville,	1	11	1	..	..	..	..	84	1 50	40 00	2 00	2 00
1819	Head First Bro'd	F H Poston,	J L Gamble,	Gamble's Store	3	..	2	1	5	5	3	130	1 30	.....	.....	.....
1854	Mt. Lebanon,	R Poston,	M D Wilson,	Logan's Store,	3	11	5	1	1	..	..	113	1 75	.....	.....	.....
1844	Cane Creek,	F H Poston,	R K Wilson,	Patton's Home	....	21	..	..	..	1	2	82	85	.....	.....	2 60
...	Camp Creek,	F M Freeman,	G M Freeman,	Logan's Store,	2	12	..	1	3	4	1	87	70	.....	.....	4 95

....	Mt. Vernon, ...	H D Harrill,..	H B Wilson,....	Logan's Store,	2	4	...	1	..	5	3	2	150	2 10	... ..	.....	.....	
1851	Rutherfordton,..	C B Justice,...	R J Williams,...	Rutherfordton		4	7	6	..	5	..	2	122	2 35	125 00	24 50	24	50
1848	Cool Spring,...	A L Stough,...	M J Harrill, ...	Burnt Chimn'y		2	7	6	..	2	1	...	106	1 50	.....	9 00	.....	
....	Mt. Pleasant,...	A McMahan,..	W S Hill,.....	Burnt Chimn'y		1	7	..	1	1	..	2	100	1 10	.....	.....	1	50
1870	Floyd's Creek,..	J H Yarboro,..	C L Tate,.....	Butler, ...		...	10	2	1	5	1	1	96	1 40	85 00	.....	.....	
	Total,..... ...	.....	....	.....		...	277	67	16	84	56	30	3324	$37 25	357 00	$43 80	$47	70

In addition to the above, the church letters reported:

For Church Expenses—Silver Creek, $25; Cooper's Gap, $25; Dysartsville, $7.25; Mt. Vernon, $52; First Broad, $35; Cane Creek, $3.50; Rutherfordton, $60; Cool Spring, $1.50—Total, $209.25.

For Education—Rutherfordton, $45; Floyd's Creek, $65—Total, $110.

Other Objects—Rock Spring, $2; Dysartsville, $8.55; Rutherfordton, $100—Total, $110.55.

MINUTES

OF THE

SECOND ANNUAL SESSION

OF THE

GREEN RIVER BAP. SUNDAY SCHOOL CONVENTION.

PLEASANT HILL CHURCH,
RUTHERFORD CO., N. C., May 28, 1880.

The Second Annual Session of the Sunday School Convention of the Green River Baptist Association convened with this church, and in the absence of the former President and Secretary, was called to order, and, on motion of Bro. H. B. Wilson, Elder T. B. Justice was elected President *pro tem.*, and A. L. Grayson Secretary *pro tem.*

Delegates were then enrolled, as follows:

WHITE OAK—O. J. Nelson, M. L. Waldrop, Wm Reid.
COOPER'S GAP—Elder J. H. Taylor, M. R. Laughter.
ROCK SPRING—N. P. Whiteside.
BILL'S CREEK, at Knob Creek—M. R. Camp, Richard Ledbetter.
SHILOH—J. E. Henry.
MILLER'S SCHOOL HOUSE—Elder F C. Hamric.
GREEN RIVER—T. C. Page, G. W. Davidson.
MT. PLEASANT—Thomas Watkins, Watson Morrow.
MOUNTAIN CREEK—N. C. Lovelace, R. S. Callahan, R. P. Geer.
GREEN HILL—Wm. Rucker, N. H. Hampton, M. M. Lovelace.
MT. LEBANON—M. D. Wilson.
MT. VERNON—H. B. Wilson.
RUTHERFORDTON—A. L. Grayson, T. B. Justice, jr.
IVEY SPRINGS—A. J. Scoggin, A. E. Miller.
COOL SPRING—H. D. Harrill.
HOLLY SPRING—Wm. Spangler, Jonathan Elliott.
PLEASANT HILL—G. W. Hodge, G. L. Owens.
HILL'S SCHOOL HOUSE—E. W. S. Keeter, B. Hill.
ALLEN'S SCHOOL HOUSE—J. M. Allen, sr.

On motion, an election was held for President and Secretary, which resulted in the selection of Elder H. D. Harrill President and A. L. Grayson Secretary.

On motion, a committee was appointed, consisting of Eld. J. T. McFaddin, and H. B. Wilson and T. C. Page, to report an Order of Exercises for to-morrow.

The committee made the following report, which was, on motion, adopted:

First. Should all the members of a church take an active part in Sabbath Schools? Speaker, Elder J. H. Taylor.

Second. Are the Baptists in favor of Sabbath Schools? Speaker, H. B. Wilson.

Third. On the origin of Sabbath Schools. Speaker, Elder J. T. McFaddin.

Fourth. Duties of Superintendents. Speaker, A. L. Grayson.

Fifth. What benefits have and may be expected from well-organized Sabbath Schools? Speakers, Elder H. D. Harrill, T. B. Justice, Jr.

Prayer, Elder T. B. Justice leading, after which the Convention adjourned to 10 A. M. to-morrow.

SATURDAY, May 29, 1880—10 A. M.

Hymn, "Am I a soldier of the Cross."

The Convention was led in prayer and called to order by the President.

On motion, the roll was called and the minutes of yesterday read and adopted.

The first query was taken up and discussed by Elder J. H. Taylor, J. M. Taylor, Elder F. C. Hamric, and Elder J. M. Williams.

Second query was discussed by Bro. H. B. Wilson, and Elders E. L. Taylor and J. T. McFaddin.

AFTERNOON SESSION.

After a recess of one hour, the Convention re-assembled, and, on motion, miscellaneous business was taken up, and the following resolution was read:

Resolved, That this Convention meet hereafter on Friday before the last Sabbath in August, with the church appointed by the Association for holding the Union Meeting of the Association; and that this Convention respectfully requests that the next session of that body have a brief copy of the minutes of the proceedings of this meeting printed with the minutes of the Association.

Which, on motion, after being discussed by Elders J. T. McFaddin and F. C. Hamric, and Bros. A. J. Scoggin and J. M. Taylor, was adopted.

Resolved, That each Sabbath School, and each church not having a Sabbath School, in this Association, be entitled to two delegates in this Convention, and that the churches not having schools are earnestly requested to send delegates.

Which, on motion, was adopted.

Preaching for Sabbath was announced as follows:

Elder J. H. Taylor to preach at 10 A. M.; Elder J. M. Williams at 11 A. M.; Elder W. H. Logan to preach in the afternoon.

Third subject was discussed by Elder J. T. McFaddin.

Fourth subject was discussed by Bros. A. L. Grayson, H. B. Wilson, J. M. Allen, T. C. Page and Elder McFaddin.

Fifth query discussed by Bro. T. B. Justice and Elder H. D. Harrill.

On motion, the Convention adjourned. Prayer by the President.

H. D. HARRILL, PRESIDENT.

A. L. GRAYSON, *Secretary.*

Sunday School Statistics.

Church.	Superintendent.	Post Office.	Organized.	Teachers.	Scholars.	Average.	Papers taken.	Contributions.
White Oak,	W. S. Splawn,	Mills' Springs, N. C.	1880	6	49	30	12	$ 3 25
Silver Creek,	Elbert Jackson,	" " "		6	64	38		
Stone Mountain,	J. R. Smith,	Old Fort, "		4	60	50	13	
Cooper's Gap,	H. K. Corn,	Dimsdale. "		9	100	60		
Branch of same,	Robert Gilbert,	Poplar Grove, "		5		45		
Rock Spring,	H. Portrum,	Ayr, "						5 28
Bill's Creek,	B. F. Searcy,	Grassy Knob, "						
Pleasant Hill,	R. A. Callahan,	Rutherfordton, "		7	40	25		
Shiloh,	J. E. Henry,	Poor's Ford, "			39	39		
Green River,	T. C. Page,	" " "		7	50	40	14	
M'tf'ds Cove and Cove Creek,	T. P. Hemphill,	Otter Creek, "	1880	8	95	60		
Piney Knob,	W. L. Blan,	Green Hill, "	1880	5	25	25		
Branch, Round Hill,	L. L. Deck,	Cuba, "			50	30		
" " "	H. P. Lynch,	" "			99	75		
Mountain Creek,	D. B. F. Harrill,	Rutherfordton, "	1880	8	60	50		
Cherry Spring,	J. B. Coxey,	Old Fort. "		2	25	25		
First Broad,	W. G. Grayson,	Gamble's Store, "	1880	4	40	40		
Mt. Lebanon,	M. D. Wilson,	Logan's Store, "	1880	5	64	40		
Cane Creek,	R. K. Wilson,	Patton's Home, "	1880	6	105	60		3 80
Mt. Vernon,	H. B. Wilson,	Logan's Store, "		9	93			
Rutherfordton,	A. L. Grayson,	Rutherfordton, "	1846	8	85	45	30	25 00

CONSTITUTION.

ARTICLE 1. This Convention shall be called the "Green River Baptist Sunday School Convention.

ART. 2. This Convention shall be composed of three delegates from each Baptist Sunday School in the Green River Association.

ART. 3. The object of this Convention shall be to promote the interest of the Sunday School work in this Association, and to co-operate with the State Sunday School Board.

ART. 4. The officers of this Convention shall consist of a President, three Vice Presidents (one from each district in the Association), a Secretary and a Treasurer.

ART. 5. The President and Vice Presidents shall constitute an Executive Committee.

ART. 6. It shall be the duty of the President to preside at the meetings of the Convention, and to act as chairman of the Executive Committee, and in his absence, one of the Vice Presidents shall perform that duty.

ART. 7. The Secretary shall keep a record of the proceedings of each meeting, together with a list of the Baptist Sunday Schools in the Association, with name and postoffice address of the Superintendents, and a statistical table of the schools. He shall make two reports annually, one to this Convention, and one to the Association.

ART. 8. The Treasurer shall keep an account of all money received and disbursed by him, and report to the Convention at each meeting.

ART. 9. It shall be the duty of the Vice Presidents to take a general supervision of the Sunday School work in their districts, visit the schools, and report to the Secretary at least ten days before the meeting of the Convention.

ART. 10. The Executive Committee shall arrange topics for discussion, appoint speakers, arrange programmes, and shall constitute the committee of arrangements.

ART. 11. The officers shall be elected annually at the meeting of the Convention.

ART. 12. This Convention shall meet annually at the time and place of the Union meeting of the Association.

ART. 13. This constitution may be altered or amended by a two-thirds vote of the Convention.

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